THE UNITED CHURCH

MARCH 15, 1959

OBSERVER

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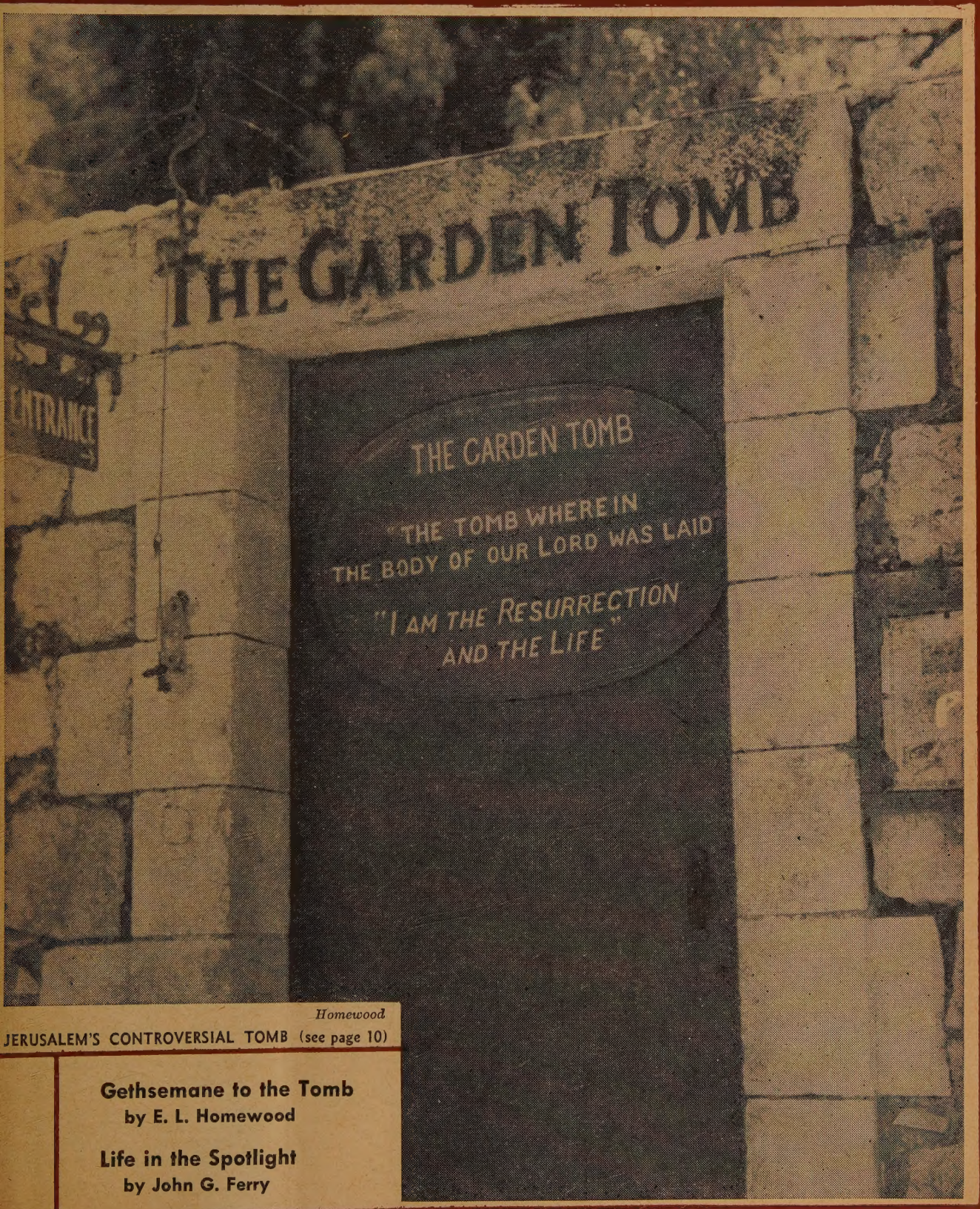

Homewood

JERUSALEM'S CONTROVERSIAL TOMB (see page 10)

Gethsemane to the Tomb
by E. L. Homewood

Life in the Spotlight
by John G. Ferry

Letters

A New Flag, New Anthem

Dear Sir: I am amazed and disturbed at the thoughts expressed in your editorial "Flags and National Anthems." It seems to me most improper that the columns of a paper, purporting to represent the thinking of a uniting church, should be used to advance the views of a vocal and selfish minority.

The latest figures indicate 37.5 per cent. of our population claim English or Scottish ancestry. The majority of those of Irish descent, listed in the census as "British" are unlikely to regard the "Union Jack" or "God Save the Queen" as symbols of their motherland. Even amongst the English and Scottish groups there are many who will disagree with the views put forward in your editorial. I am one of these. Your mother country presumption under such circumstances is an absurdity.

The ideal solution would be a new anthem and a new flag without carry-overs from either our English or French ancestral past. Until these arrive I can be content with "O Canada" and the "Red Ensign."

Sackville, N.B. W. B. Sawdon.

Editor: Mother country presumption has nothing to do with our ancestry. The Queen is a Canadian's Queen whether he be of French, Indian or English descent.

Camping in B.C.

Dear Sir: Thank you for your article describing the wonderful "Five Oaks Centre." We like to read of constructive work in the field of Christian Education and are thankful for the inspired leadership of men like Beverly Oaten.

However, as former Secretary of Religious Education for Alberta and British Columbia under the Methodist Church, I would like to add this, for the sake of the historical record; namely, in B.C. the first Church Training Camp was organized in 1906 by myself and the Rev. Lashley Hall in the Kootenay District at Elko. Mr. Hall and I then held pastorates in East Kootenay. In B.C., church camps for leadership training date from that time.

Then in 1910 a group of church leaders in Vancouver secured land at Ocean Park, B.C., overlooking the beautiful Strait of Juan de Fuca, put up what was known as the "Tabernacle" and arranged the grounds for the Ocean Park summer school.

. . . These were not recreational camps, but summer schools for an intensive course in religious education and leadership. Some of our "graduates' are today leaders in the ministry, the medical, legal and educational fields.

We did not have much money but made use of the facilities at hand. We slept in tents with camp cots for beds, or sometimes boughs from the spruce and cedar trees on the grounds. Our kitchen and dining rooms were usually in a large tent. We lived a community life, everyone helping with the work. The students paid for their board. . .

Vancouver, B.C. J. P. Westman.

The Case Not Closed

Dear Sir: The Winnipeg United College case should not be considered closed. A faithful servant of our church, Dr. Wilfred Lockhart, is under a cloud and has not had a square deal. . .

Both personally and as principal of one of our fine colleges, Dr. Lockhart deserves, and has a right to expect, strong sympathetic support from our church as a whole. He has not received such support. The statement of the sub-executive of the General Council can't be regarded as final. We hope, with many others, that when the full executive meets, it will press for a full and impartial enquiry, with all the facts brought to light. Until such an enquiry is held, the stigma remains, the good name of our church stands besmirched and the future of United College is in jeopardy.

Barrie, Ont. Gertrude and Murray Brooks.

"We'll let it go this Sunday, Blandwell; but no morning coat on Easter Sunday and you'll have to work the gallery!"

Pay Accident Damages

Dear Sir: Someone suggests that the liquor business pay the damages caused by its operations. We all know many cases where the railways and industrial concerns have been obliged to pay the damages of accidents caused by them. Why should the liquor business be exempt and be allowed to pocket the high profits and leave the damages to be borne by the victims and by society? . . .

Carleton, P.E.I. (Rev.) J. W. Howe.

Challenges Pensioners

Dear Sir: I tried to get the Pension Department to act as sponsor, in my name if necessary, for a challenge to all my fellow pensioners to remit to the M and M Fund for "refugee" relief, that first 20 per cent. increase in the monthly cheque. The Department refused. I still think there are a lot of us who would like to do it, and are financially able to do so. If we have lived this long on past pensions we surely can live another month on that financial level, for Christ's sake, and for "the least", if we are privileged to so think of them.

I have forwarded my cheque for the 20 per cent. increase for the month of January, and have received a receipt for the same from the Treasurer's office. For the sake of the millions who have nothing, and for Christ's sake.

Arcadia, N.S. (Rev.) A. F. Baker.

No Pledge-signing

Dear Sir: In a recent "Question B someone asks whether prospective candid for United Church membership should a pledge to abstain from alcoholic bevera I think it's getting a bit ridiculous for one even to think of such a thing.

Alcoholism is certainly a big problem Canada, and in fact, the world, but I d think total abstinence is the idea to com it. If our church is going to continue stand against alcoholism, I think it sh teach temperance in its literal sense.

Pembroke, Ont. E. B. R

Religion and Politics

Dear Sir: I would like to protest aga the tendency of some of our Church Co and officers to become officially ident with political controversy. . .

It is the role of a political party to a posture on current topics. It is the of the individual to support the poli party which most faithfully reflects personal opinion. The mobility of the v is the cornerstone of our democra institutions.

Politicians have learned that it is chievous to mix politics and religion would like to suggest that our church pe should realize this.

Fiske, Sask. Howard C. Mitch

Island for Murderers

Dear Sir: . . . Every murderer must required to give his life for the one he taken, but not by execution. This is a of the age of barbarism.

A special Island Prison, something al the lines of Alcatraz, should be provided murderers, who should never leave it ex by natural death or proof of innocence

These prisoners should be treated

(*Continued on page* 4)

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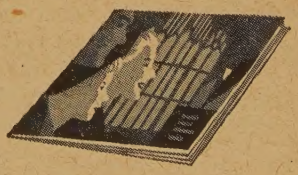

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human beings and taught a trade. The t they make should be sold on the market and the proceeds used to help port their families, or go towards p their prison expenses.

We are living in a Christian country we must follow the teachings of Chr this matter. He plainly says that his tea supersedes the teaching of the Old Cov of "an eye for an eye, and a tooth tooth," and in his teaching there is no for executions.

High River, Alta. John H. (

Anglican Looks for Union

Dear Sir: For some years I was a re subscriber of your paper. . . I have just your excellent reply to the Anglican edi "Time Is Not Yet' and this has conv me I should renew.

As a former Methodist in England convert, yes, "converted," through Church of England, I can see points two sides. As a student of a Presbyt College in Scotland, I have a three-way —a Trinitarian outlook—but believe find the Anglican Church so satisfying, a doctrinal as well as liturgical view, I for the day when we may all be one. day may be far distant, but it will cor . . . Yours is a good paper, well wr but **Please** tread softly on the "we ar largest church in Canada."

Fort William, Ont. (Rev.) E. Roy Ha

Anglicans Are in Union

Dear Sir: . . . In our congregation at Union Church of Otterburn Parl Anglican families have chosen to stay us rather than support the newly-fo Anglican church. These persons agree us that Christ has a higher calling for fulfil than simply looking back at wha Church has been. We believe here tha possibly God has a vision of what Church **should be** to which He is refe us. These Anglican members of our fe ship, along with Christians of seven religious persuasions, are dedicated t premise: "Not what is . . . (or was! ! but what **shall be,** through Jesus Chris Lord." With this our aim, we **all** together to His glory and to the exte of His Kingdom in whatever direction to whatever shape **He** decrees! !

(Rev.) T. M. Mac

Otterburn Park, Que.

The Gander Building

Dear Sir: In 1935, I visited Gander, foundland, and obtained permissio prepare the dining hall for a service the evening meal. The late Rev. O. Jac superintendent of missions in Newfound was informed of my venture and he after instructed a summer student mi to make Gander an appointment o itinerary. No staff house, hangar, ru barracks or administration building had erected up to that time. . .

Last August, after visiting Goose Ba re-visiting Sandwich Bay, Labrador, o **S.S. Kyle,** on whose maiden voyage in 1913, I returned from my first prob year on that mission, other former ch in Newfoundland were visited. My Mr. Eli Baker, town planner at Gander me to meet Rev. E. C. Sturge and se church under construction, built fron same plans but six feet wider than W Heights United at Toronto. The E informed us that the offering on the op day was $1,200. We congratulate G United Church people on their succes are delighted that "great trees from a grow," from seeds sown from 1934 to

Toronto, Ont. (Rev.) George F

THE UNITED CHURCH
OBSERVER

MARCH 15, 1959

5

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contents

	Page
ials	6
nemployment	7
e in the Spotlight	8
Morning	9
Gethsemane to the Tomb	10
ot As Easy As You Think!	13
tory Has No Ending	15
t and Opinion	16
Family	18
Opinion and Red China	21
	22
ion Box	25
People and Places	26

IN THE NEXT ISSUE

The Deep River Story
By M. B. PENGELLEY

I Had a Million Dollars
A SYMPOSIUM

Observations

MONTREAL

IT MAY BE ROMAN CATHOLIC INFLUENCE for good but the United Churches here do take Lent seriously. Ten West end churches united for seven Wednesday nights—this is the third year now—with guest preachers and choirs for mid-week services. This year's preachers: Victoria University's President A. B. B. Moore; Principal G. B. Caird of United, Montreal; the Moderator, Dr. MacQueen; Emmanuel's Professor Morrison Kelly; Dr. Emlyn Davies of Yorkminster Baptist, Toronto; the Rev. Arthur Morgan of Ottawa; and one American, Dr. Robert Luccock, of New Haven.

THERE ARE NOONDAY SERVICES five days a week at Christ Church Cathedral to which United Churches were encouraging their people to go. The preachers are chiefly Anglican, but the Rev. Leonard Griffith, of Chalmers, Ottawa, occupied the Anglican pulpit for one week.

IN DOWNTOWN MONTREAL the Rev. Norman Rawson has organized the third "Great Lenten Services" series with emphasis on "World's Finest Preachers," including "Three Outstanding Canadians." For seven Wednesday nights the following occupied the historic St. James' pulpit: Dr. James S. Robinson, coloured preacher from New York; Dr. John Short, of Toronto's St. George's; Dr. Howard Sharfe, ex-Canadian, of Shadyside, Pittsburgh; the Rev. Leonard Griffith, Ottawa; Dr. James Clarke, long-time Canadian preacher, from Princeton; the Rev. John M. Wilkie, of Deer Park, Toronto; and Dr. John Sutherland Bonnell, of Fifth Ave., New York.

THERE IS A WARM SPIRIT between United and Anglican Churches in Montreal, fostered in congregations where pulpits are exchanged—Brotherhood Week, for example. The Faculty of Divinity at McGill where United and Anglican students train together for the ministry is a seed-bed for unity.

McGILL'S EXPERIMENT in theological education is unique in Canada. The Dean of the Faculty, Dr. Stanley B. Frost, was an English Methodist, now a United Church minister. He succeeded Dr. J. S. Thomson, who is still at McGill as a retired professor working full-time. With Dr. Frost are two principals, Dr. Caird of United College, soon to leave for England, and Principal Robert H. L. Sclater of the Anglican Montreal Diocesan College. McGill is now seeking a successor to be principal of United and fill the New Testament chair.

THE HEAVY THEOLOGICAL DISCIPLINES are carried by Professors who teach both United and Anglican—and any others who enrol. The practical work for the ministry of each church is done separately. United has 29 ministers-in-training this year, a big increase over a few years ago. There are 20 Anglicans, one Methodist and one Baptist. One student commutes from the U.S.A. daily. McGill always has had a close relationship with the churches of New England. Dean Frost reports that one of the Faculty's greatest ambitions is to develop a good post-graduate school of Divinity.

* * * * *

● PRESBYTERIES have been requested to forward their nominations for a Secretary of the Board of Colleges and Secondary Schools to the Vacancies Committee by the end of the month.

* * * * *

● THE UNEMPLOYMENT SURVEY, page 7, offers no suggestion to church people on how we may cope with the problem. National Employment people have suggestions, however. Do now the work intended to be left until summer. It's about as simple as that. If we can provide a few days' work in our homes, or businesses or churches it may seem like a little drop in the big bucket. But it helps.

* * * * *

● THE SECRETARY of the General Council reports that there has been a wonderful response for donations of furnishings for the new United Church House. Needed yet, a small modern piano for the Board Room. Write or call Dr. E. E. Long if you have one to donate.

Editorial

The Season of Easter

"WHAT," we would like to ask some good average United Church-going young Canadians, "are the most important days in the church year?" We are afraid some would answer: "Rally Day, Mother's Day and the Church Anniversary."

Others might say, "Christmas, Easter, and maybe, Good Friday." In Canada, being what we are, we would not likely say "Pentecost."

"And what are the two 'most religious' seasons of the year?" we would like to continue. Almost unanimously would come the reply, "Christmas and Easter." By the former they would mean the last week of Advent and Christmas Day; by the latter, Holy Week and Easter Sunday. They would not know that traditionally these seasons follow Christmas and Easter.

Lent might be included; maybe even Advent. Pentecost, that long Season from Whitsunday to Advent, could be overlooked.

Lent, if we are to judge by inadequate observation, has received more attention in the United Church than at any time since 1925. Pentecost is likely to be "promoted" more than ever before.

The Season of Easter, it should be pointed out, does not end when the fashion parades go down the boardwalk on Easter Sunday afternoon. It extends until Pentecost seven weeks later. It is even more important than Lent. During the Easter Season the Church remembers that she lives in the power of the resurrection and rejoices in a Lord and Master not resident in a tomb, but alive and the Head of his Church.

ANGLICANS AND UNION

THE United Church last autumn very bluntly asked the Anglican Church whether it wished to continue Conversations on church union or not. The General Council said it was ready to continue as long as it was in "good faith."

Last month the Anglican Committee on reunion met for the first time in thirteen years, with the Bishops, and announced they wished to continue. (See last issue.)

The United Church has appointed Victoria University President Dr. A. B. B. Moore new Chairman of the Commission on Union, and Dr. E. E. Long, its Secretary, has said there will soon be a meeting of the Executive.

To the layman the most surprising thing about these developments is that the Anglican committee hadn't met since 1946. The public might be even more surprised to know that the United Church Commission hasn't met for 13 years either. Since 1946 there didn't seem much to meet about.

All along the public has assumed that quiet Conve tions were going along. We don't know what work Anglicans have done. Not much we suspect. The Uni Church executive of the commission has met occasiona and its five-member sub-executive has done considera work.

Another thing the public has been assuming is t there has been co-operation on the frontiers. The Uni Church has tried, and has felt strongly, that especially small northern towns where there aren't enough peo to support two churches, there should be some sort co-operative arrangement.

At a 1957 Conference on Church Extension called the Canadian Council of Churches, the Anglicans sai

"It should be understood that it is the policy of Anglican Church to bring its ministrations, as God n enable it, to every group however small, that may requ them. . . The Anglican Church cannot commend its peo to the pastoral care of any but an Anglican priest."

That seems plain enough.

But against the recent statements of Lambeth Anglican attitude in Canada seems, to the rest of us least, to be reactionary.

Some of the Bishops have been trying recently follow the advice of Lambeth on Union. Bishop Wilkin —and there are other Bishops who are most help —has designated April 12th as Ecumenical Sunday in Toronto Diocese, and asked his clergy to exchange pul or invite ministers of certain other churches to pre from Anglican pulpits.

The United Church has some work to do, too, incl ing careful examination of the recent statement of Bishops and Reunion committee, published last issue.

It seems probable that too much of the "conversi has been carried on too quietly in executive and s executive. If the United Church is to have a Commiss on Union, that Commission ought to meet. It would b good thing if Anglican leaders were invited to speak t and frankly outline the problems as they see it. We h we have entered a period of friendly but frank — e blunt — talk.

MINSTREL SHOWS? NO

OCCASIONALLY THE OBSERVER refuses to I promote a minstrel show for a church group likes to blacken faces and sing with an Alabama acce

We object on the simple grounds that such shows offensive to the coloured people and embarrassing sensitive white persons.

The time will come when Negroes will be so sec that a minstrel show will be no more objectionable t making fun of a Scotsman or mimicking a Lancas accent. At this time in our cultural development joke the expense of a black or brown skin are out of ta Minstrel shows are a small thing, but this is one wa which we can demonstrate our sensitivity or show taste. For church entertainment they are no longer "done thing."

OBSERVER
MARCH 15, 1959

Editorial Survey

ON UNEMPLOYMENT

HE most tragic feature of the very serious unemployment situation in Canada is that twenty-five per cent. ose out of work have been looking for for over a year.

st month the superintendent of one d Church down-town mission received er from a mother who asked the staff y a thanksgiving prayer for her. Her nd, unemployed since 1956, had at ound work.

Fred Victor Mission, Toronto, 220 have been sleeping, mostly on the floor e chapel each night. Dr. Hunnisett vises the St. Lawrence hostel where nore sleep on cots. This is 25 per cent. than a year ago, and the worst since epression.

e majority of families, with unemploy- insurance and other means, can ve a temporary lay-off. But when over 00 are without work for 12 months it gic—for them, their wives and their ren.

1956, considered a "normal" year, 4 per cent. of the out-of-works had jobless for more than six months. one-quarter have been unemployed nore than 12 months.

Statistics Untrustworthy

employment statistics cannot be ed too well, and politicians are some- cynical in their use of them, depend- n whether they are in government or sition. D.B.S. (Dominion Bureau of stics) figures are based on "persons out jobs and seeking work." They are than those of the N.E.S. (National oyment Service) based on unplaced cants. Many unplaced applicants may jobs but have made numerous applica- for a new job while they hang on to ld one.

December 1958, according to DBS, 00 were unemployed and seeking . December 1957 showed 392,000, and mber 1956 had 188,000 out of work. inevitable that there will always be unemployed, and the December 1956 e of 4 per cent. of the work force is o be normal.

vernment spokesmen, who for obvious ns have been assuring us that the tion is not as bad as it seems, point hat the work force is growing, so it is al to have more unemployed. They point out, too, that there are now more persons working than ever before.

The significant figure is that two years ago in December 4 per cent. of those available for jobs were out of work. Two months ago, 8.7 were without jobs.

The peak of unemployment is likely to come in mid-March. It is estimated by Ottawa researchers 731,000 persons will now be walking the streets. There is no doubt that it is much worse than two years ago; whether it is really worse than 1958 won't be known until late spring. Government economists say that the gap between last year and this is narrowing and the lines may cross any time.

Unemployment Insurance

The whole nation has been grateful for unemployment insurance during this crisis. But warnings have been going out that the funds are being rapidly depleted, and by the sound of some critics we feared that the fund (which other critics were saying a while back was far too large) might be exhausted.

Actually there were still $625 millions in the coffers at the end of December; but it has been going down steadily for two years.

In March 1957, the U.I.F. had reached the peak total of $874 million. By May 1958, it had declined to $662 million, and six months later it dropped to $625 million. At the present rate it may be below $500 million by June.

There are many complexities in the whole picture. Confidential estimates available to labour people for example, indicate that the unemployment among men is declining, while it is rising among women. Some suggest that this is a good thing; that there are too many wives and mothers working anyway.

In B.C. the 1959 picture is much better than a year ago, although B.C. is still relatively worse than the rest of Canada. Quebec has had more unemployed than any other province.

Inflation and Unemployment

Many wise persons are much more concerned with the dangers of inflation than unemployment. Organized labour is frank in its attitude to the twin problems, however. The Canadian Labour Council in a recent memorandum to the Federal Government said: "We are much more concerned about . . . the persistence of high unemployment than about the risk of a new inflation. We are accordingly not impressed by exhortations to "hold the line." So we assume we will have strikes and rumours of strikes, and the enigma of rising cost of living accompanied by unemployment.

This, we suspect, reflects the thinking of the vast majority of Canadians who are more fearful of the loss of steady work than the continued decrease in the value of the dollar. They are more interested in increased income than increased purchasing power.

Business and government shudder at the thought of inflation, but Mr. Average Canadian shudders more at the thought of continuing unemployment and listens only casually to the warnings of the economists. He wants his daily bread and he wants his daily beef.

Will Not Tolerate Unemployment

One thing is certain, Canada will not long tolerate a government which is in office while unemployment grows. The suggestion that the present situation is near normalcy, is unacceptable.

With vivid memories of depression years, Canadians point out that a recurrence would be intolerable.

The present government is concerned and disconcerted, but not so concerned that it has taken imaginative steps to alleviate the situation. The Liberals are concerned but not so much so that they fail to appreciate the political by-products of Conservative embarrassment.

Mr. Stanley Knowles' yet nameless "new party," which proposes to be an alliance of "labour, farmers and liberally-minded persons," hasn't got off the ground, but employment is placed high on the list of favoured good things.

Canada is a country where the resources are abundant, where men are reputed to be good workmen, where the measure of skill and willingness to work is high. Our natural resources are great; our frontiers are still wide; and there is lots of work to be done. Forced idleness of able men, anxious to work, is our number one economic and social sin.

The nation must not, will not, tolerate long a situation where unemployment reserves decline, and one-twelfth of the work force is idle. Two years without a remedy is too long. ●

A Co-Theo Club meeting at Union College. "Friendly Counsellors" Mrs. W. S. Taylor and Mrs. George Tuttle are at the left

In Vancouver, a small, specialized club with an exclusive membership trains women for . . .

A Life in the Spotlight

By JOHN G. FERRY*

THE first grey light of dawn was beginning to filter through her bedroom window, when Margaret arose quietly, dressed, and slipped from the house, careful lest she should awaken her slumbering family. Out on the street she breathed deeply of the early morning air, as she made her way toward Joan's home, where she and half a dozen other girls—wives of Union College theologues — would gather for their weekly "prayer breakfast."

These weekly gatherings meant much to Margaret, for they helped her to develop her confidence in prayer—prayer both for herself and for others. At one time, she recalled, she had been scared stiff when on their first mission field, the president of the W.A. had asked her to lead in prayer, little realizing that it was the first time anyone had ever asked her to pray in public. Somehow she muttered a few incoherent words, hardly recognizing her own voice, and silently praying at the same time that she would not utterly disgrace her husband, the Student Minister of the charge.

Since that time Margaret has led many groups in prayer with a natural poise that comes from a growing familiarity with this form of devotion. Much of that poise is the result of these early morning prayer breakfasts, only one of the many activities undertaken by the Co-Theo Club of Union College, Vancouver.

At the prayer breakfast the girls share one another's concern, each taking a turn in leading the group in prayer: perhaps for a sick child; or a couple threatened by serious financial difficulty; perhaps for the work of the College; or the problems involved in one of the various service projects the girls undertake. It may be a prayer for the doctors and nurses in one of our mission hospitals, or little children in Korea; or a simple prayer for deepened devotion and Divine guidance. Nothing is too remote, too big, or too small for their concern, as together around a common board they come to God in prayer.

Co-theos began in 1950, with about seven girls meeting in various homes. Today the group boasts 30 members. It is an organization designed to give the wives of theological students a knowledge of church work to help them make the adjustment to living in the manse, and being the helpmate to a husband who has spent seven years in college training for his job. The Co-theo Club meets once a month, and its membership is made up of the wives or fiancées of student ministers.

"This course for ministers' wives sounds like a good idea," said one retired minister, when he heard of it. Then added with a twinkle, "I had to get my wife in the rough, and train her up as we went along."

"Choose with Care"

Only a decade ago a venerable college professor warned his fledgling ministers to choose their wives with great care. "A minister's wife can either make or break her husband," he declared, with an insight that many church people across the land can readily appreciate. Possibly his suggestion in those days merely pointed up the need for what's taking place at Union College today through Co-theos to be duplicated in some other college centres.

However, it will surprise no one to learn that the girls themselves think it a wonderful idea. As a matter of fact it was their own. These girls, many of whom were married before their husbands decided to enter the ministry, feel that their lives in the manse as wives and mothers will be much happier if they have an insight into what will be expected of them when they go to their first church.

Co-theos was organized with a three-fold purpose in mind: Fellowship, Learning, and Service. The professors' wives act as friendly counsellors, as do many of the wives of Vancouver ministers. In fact the Principal's wife, Mrs. W. S. Taylor, the sort of person who seems to have a smile for everyone, was more than a little responsible for nurturing Co-theos in the first place.

The professors also, possibly welcoming some respite from the more prosaic disciplines of their calling, take time out to impart their knowledge to an appreciative feminine audience against that day when the girls will become "the lady of the manse."

Co-theos follows a three-year plan. This offers the members

Mr. Ferry is minister of St. John's United Church, Vancouver, B.C.

varied experience in the group. A typical cycle for example uld include Bible study the first year, possibly under the dership of a Vancouver minister, or as happened one year, professor's wife; the second year would embrace a study of ristian doctrine. This was capably undertaken one year by ofessor G. M. Tuttle; a third year might include a study of e various forms of Christian Education in the United Church, course of study which was undertaken last year.

At the close of each of their monthly meetings the men join em for coffee and sandwiches. This, I have no doubt the girls ll agree, constitutes an important part of the "Fellowship" their group. And since fiancées are welcome members of the oup, you can see where such "Fellowship" may lead.

These girls are as vitally concerned with the church's welfare are their husbands, or prospective husbands. And I gained e impression that their chief concern is that they won't let ther their families or the church down. But they have, through eir many discussions, come to the conclusion that their basic sponsibility must always be that of wives and mothers. Some ve even expressed concern lest people should gain the pression that they're training themselves to be unpaid assistants their husbands. Nothing, they assert, could be further from e truth.

"Our lives," says one of the girls, "are conditioned by our sband's work, even as the wives of doctors, businessmen, or illworkers are conditioned by their husbands' occupations. rue, the church is the focal point of the minister's family. But any Christian home the church is the centre of their lives. minister's wife, as any other wife, has first to keep house and ise her children."

The final facet of Co-theos' activities is "Service." They're service club, in the best sense of the word.

If you were a member of Co-theos you might visit a rest ome for elderly people every other month. These meetings, at Monarch Lodge, for example, are true in every respect to the Co-theo slogan of Fellowship, Learning, and Service. A lively ing-song serves to break down the reserve, and the natural eeling of self-consciousness of the elderly folk, establishing a riendly relationship and awakening memories almost forgotten, s they associate some well loved melody with events of long go. Misty eyes, husky voices, and deep-felt words of appreiation, and the request to "sing just one more song," is all the ndication necessary of their appreciation for this part of the vening's activities.

Next comes a service of worship, with possibly two or three irls taking part in the various parts of the service designed to eet the spiritual needs of those with whom they are associated. Hymns of hope and comfort, Scripture portions which speak of e love of God, prayers for families and friends, for healing nd faith, with possibly the odd solo or musical selection to omplete the spiritual uplift which is so necessary and so nportant to those with whom they have come to share an vening of Christian fellowship.

A filmstrip, or a speaker usually rounds out the evening's ctivities. And home-made candy, distributed by the girls, adds ust the right finish.

India to Skid Row

But this is only one of their many service projects. Besides ntertaining and conducting worship services, they knit afghans or the church in India; make maternity smocks for the United hurch Home for unwed mothers at Burnaby. They knit mittens nd layettes for the mission hospital at Bella Bella, and they ave darned socks for United Church Industries, and Central ity Mission, in the heart of Vancouver's skid row.

I came away from my meeting with the Co-theos with the arm and confident feeling that the manses in this land are being ntrusted to very capable, gracious, and idealistic women.

But they naturally expect their idealism to be matched by a milar idealism within the congregations whose life they will

(*Continued on page 24*)

Easter Morning

Easter morning . . . the church is full . . . the organ pealing

The minister's voice is ardent, deep, appealing . . .

Before the agéd table — stands a lily . . . stately—

Arresting . . . a white patch of purity . . . somehow healing

To eyes scarred with worldliness . . . peace comes stealing

Over lined and worry-rigid faces . . . kneeling,

They wash their souls to momentary image of the lily . . .

And then, reluctantly they rise . . . clinging to the feeling—

They leave their seats and face the open door . . . slowly,

Because beyond it waits the World . . . problemed, reeling . . .

Their anxieties, their burdens . . . hate-inspired feeling—

For a moment lost in the hush of the sanctuary—

Rush back again, overwhelmingly . . . and unhappily,

They go . . . communicating but briefly

With their fellow worshippers, whose eyes also revealing . . .

Add to their own soul-searching . . . lingeringly . . .

They depart . . . unaware . . . or tragically determined not to see

Despite their inner turmoil . . . their kinship with that company

Who also not understanding, turned their backs upon the Tree

Rejecting the one thing they most needed to be free—

The Cross of Calvary.

—*Gladys Taylor*

The Garden of Gethsemane and the ancient walled city of Jerusalem stretch out below the Mount of Olives

FROM GETHSEMANE

I WALKED one day last summer where Jesus walked.

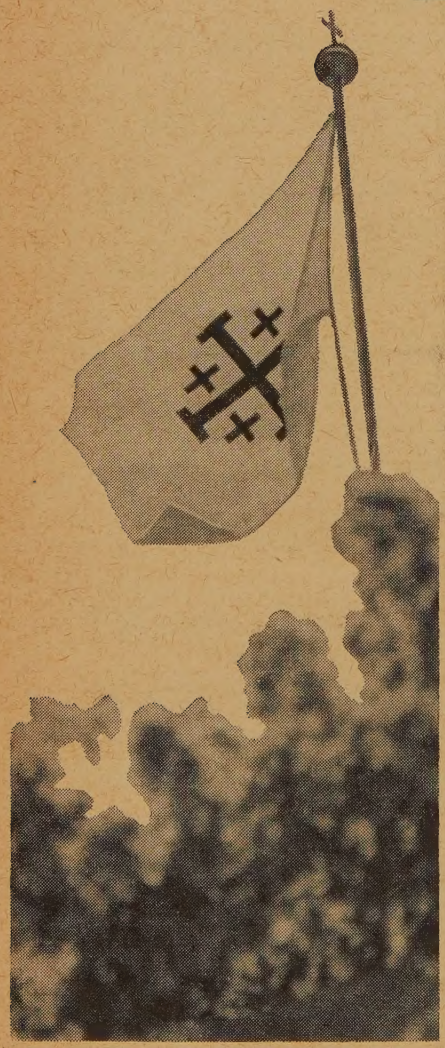
It was Friday afternoon, and tourists and pilgrims crowded the narrow streets of Old Jerusalem. There were dozens of priests and nuns in a variety of religious robes and habits, and visitors in distinctively European and American dress. I tagged along as they walked the route of the 14 stations of the cross, a weekly ritual in the Holy City.

Earlier in the day I had been to the Garden of Gethsemane, a mile or so down the road, outside the city walls. I had seen the Rock of Agony where Christ prayed, now surrounded by an altar in the Church of All Nations. Ancient olive trees still line the beaten paths in the lush garden.

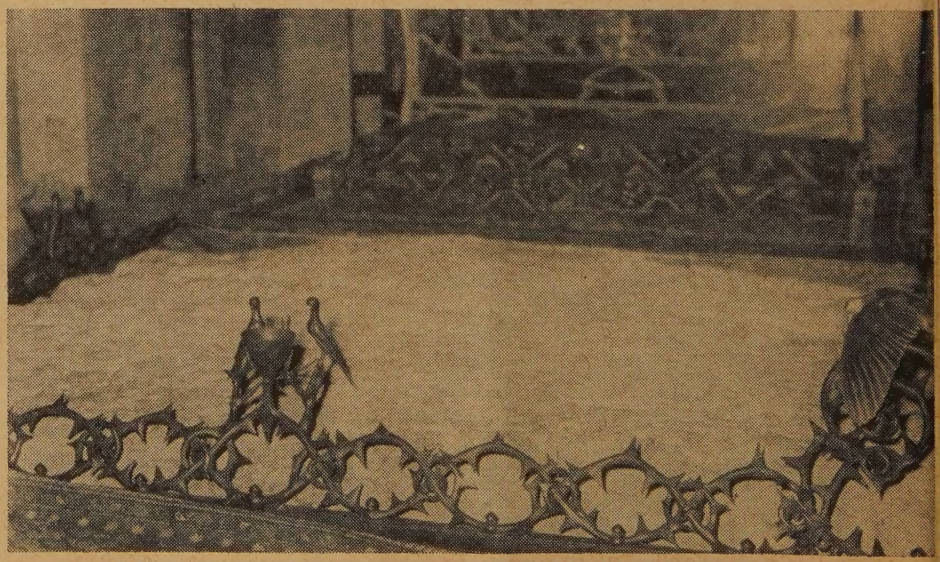
And on the way back through the old city I had seen the Coronation Bush, an ugly-looking tangle of limbs with little yellow flowers and two or three-inch thorns. From this, Jesus' crown of thorns was made.

Now children played in the streets and long-robed Arabs pushed and pulled heavily-laden donkeys through the crowds as the procession made its way along the Via Dolorosa.

(*Continued on page* 12)



White Crusader flag flutters over Gethsemane...



. . . and in the Church of All Nations, an altar surrounds the rock on which Jesus prayed

An Arab school stands on the traditional site of Pilate's Judgment Hall

Children play in the street along Way of the Cross

TO THE TOMB

Story and photos
by E. L. HOMEWOOD

Ugly steel girders support the front wall of the ancient church. Pilgrims crowd inside for daily services in five chapels near the sepulchre

A visitor stops to admire the ornate trappings of the Roman Catholic chapel in the Church of the Holy Sepulchre

(Over)

"The Skull Face", or Golgotha, is just off the main street outside the city walls. Some claim this was site of Christ's crucifixion

Discovered about 92 years ago, the Garden Tomb is not included in most sight-seeing tours. It gets few visitors, but those who see it are impressed with its simplicity

We followed the Way of the Cross from a school which stands where it is said Pilate's Hall was located. All along the route over which Christ carried his cross, the procession stopped at little shrines and went through a time-worn liturgy. Priests fingered their rosaries and recited prayers, while a dark-haired, heavy-eyed Italian woman wept over a statue of Jesus shouldering the cross.

It was a long, tiring walk to the Church of the Holy Sepulchre where the small but ornate Roman Catholic chapel was crowded for mass. It stands on the traditional site of Calvary. Nearby are Greek Orthodox, Greek Catholic, Armenian and Coptic altars at the spots where it is claimed Christ was embalmed and buried. I watched the daily ritual of three of them.

In the sepulchre, a priest lit candles for the pilgrims. A large, elderly Jordanian woman wept loudly and prayed that her failing eyesight might be restored. Her grandson held her hand and prayed, too. Their candles joined the growing pile.

Leaving the milling crowd in the church, I made my way out of the old city to a cool, quiet spot outside the city walls. Inside a walled garden I saw another tomb where it is said Christ was laid. Nearby is a cliff known as "the skull face." Here, it is claimed, Christ was crucified.

The Garden Tomb is a comparatively recent discovery, dating back less than 100 years. About a dozen tourists were there when the little Brethren woman who tends the spot commented: "There are many who don't agree with us, but we believe this is the true place of Christ's burial."

And very early this Easter Sunday, while hundreds throng the busy Church of the Holy Sepulchre, a small group of devoted evangelical Christians will gather at the Garden Tomb to worship the risen Christ. ●

An iron grill bars entrance to the empty tomb in the garden. Markings inside are claimed to be evidence this is the true tomb

It's Not As Easy As You Think!

By M. B. PENGELLEY

PLANNING on showing a film next Sunday night?

If so, think twice! The experts say ›u may not know it but you're in for a big b—which may come as a bit of a shock. ırely, you say, nothing could be simpler an just to set up a moving picture proctor, turn off the lights, and let her whirl. o sermon to worry about. Nothing!

Alas, say the experts, it just isn't at simple. The Rev. Anson Moorhouse, rector of United Church's audio-visual rvice, says:

"If the theme of a meeting does not ouse interest it is certain that the mere nouncement of some random film won't › it, either."

Under Mr. Moorhouse's direction, the nited Church's Berkeley Studios in three ears has produced 34 moving pictures and 3 still pictures (film strips) on church ork.

Too many people still think, says Mr. Moorhouse, that as long as you announce a m—it doesn't matter *what* film—you are ›und to bring out a crowd.

But this theory just hasn't any foundaon in fact. Nor should it be expected that film will take over the feature position a programme. This is where a lot of eople who use films educationally make a ajor mistake. "They think," says Mr. oorhouse, "that all they have to do sit back and let the film take over — and eryone will go home full of first-rate formation."

Not at all. Even a film whose purpose is imarily inspirational, like those on the ves of great men—Martin Luther, John esley, and Albert Schweitzer—need to be ewed within the framework of a short it pointed message, warns Miss Helen ırrie, the church's audio-visual consultant ıo gives advice on films available through e Board of Information and Stewardship.

How should films be used, then?

An experienced American educator who has used slides, film strips and moving pictures as visual aids in his work for years says he never yet bowed to the use of a bad piece of film (he edits everything he uses that carefully!) and he has never allowed an audio-visual "tool" to supplant his mastery over an audience.

He cites three simple steps in planning a night that is to include films or slides:

1. I choose an arresting and worthwhile topic.

2. I develop the theme and as I do so my imagination suggests visual help in putting across certain points.

3. I view as many films as I can relating to my topic and even if I end up using only two minutes of actual picture material, they are two minutes explosively packed with information which I could never convey otherwise.

Slides, Strips and Movies

Most religious audio-visuals today are of three types: slides, film strips and moving pictures. Slides, even the newest 2″ x 2″ type, are quickly disappearing in favour of the more convenient film strips which are easier to handle and easier to ship. Soon all "still" pictures used by the church will be put on film strips. (Film strips are celluloid strips like those on which moving pictures are printed, but come in 35 mm widths rather than the 16 mm strips used in motion pictures.)

Generally speaking, all three types can be borrowed and/or rented for use in individual churches through two church headquarters departments — the Board of Christian Education and the Board of Information and Stewardship. Details on all films are available from either Board at 299 Queen St. W., Toronto 2 B.

The Board of Christian Education deals only in film strips, some of which have sound - recording accompaniments. These still pictures on strip are rented through the Board's AVEL (Audio-Visual Education Library) series, first set up in 1949. Almost 1,200 churches are members of the AVEL Service. They pay an annual membership of between $5 and $10, according to the size of the Sunday School.

Plenty of Choice

Most of the film strips available through AVEL are related to the church's work in Christian education—Bible study, boys' and girls' work, teen-age problems, etc. The films are distributed from five Christian Education offices across the country and each branch office has its own library of up to 250 titles from which to choose.

The Board of Information and Stewardship rents moving pictures, still film strips, and slides, most of them connected in some way with the missionary outreach of the church. Miss Helen Currie says the Board has a library of between 75 and 80 moving pictures for rental at nominal cost, as well as an equal number of still pictures in slides and film strips.

"We try," she says, "to supply the best information available on various topics about which people enquire."

"If the minister, or the secretary of the men's club wants something on church stewardship or teen-age drinking, or information about missionary education, we do our best to furnish a full list of what is available in both moving pictures and stills."

Each year the Board of Information and Stewardship sends out catalogues and folders to ministers giving details on all films available. And the *Audio-Visual Resource Guide*, published by the National Council of Churches in the U.S.A., lists some 2,500 religious films—both movies and strips—available in Canada and the U.S., with a revised supplement annually.

The Ryerson Film Service, also located at 299 Queen St. W. in Toronto, is one

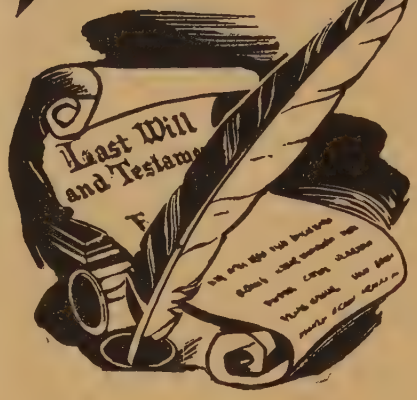
(Over)

How to make a

Bequest

to

THE UNITED CHURCH OF CANADA



BEQUESTS for the Church as a denomination, should be made to, "The United Church of Canada." Bequests for a local congregation should be made to the trustees of that congregation. The most general form of bequest is as follows:

> *"I give to The United Church of Canada the sum of..... dollars,"*
> *or, "All the rest and residue of my estate, I give to The United Church of Canada."*

A PARTICULAR part of the Church's work may be supported by adding a qualifying phrase, for example,

> *"I give to The United Church of Canada the sum of..... dollars for Home Missions."*

TO PERPETUATE the memory of a loved one, a clause in the Will might read:

> *"I give to The United Church of Canada the sum of..... dollars to constitute the Edward Smith fund. Interest only on which shall be used annually for the work of the .....Board."*

FOR helpful information or suggestions about the making of bequests you may write to:

***The Treasurer:* THE UNITED CHURCH OF CANADA**
Wesley Buildings, 299 Queen St. West, Toronto 2 B

of the oldest businesses on the continen dealing with audio-visual equipment.

Mr. C. A. Matthews of this departmen has been in the audio-visual business fo 40 years, and as a boy remembers the day when ministers were terrified that th lantern slide and silent movie would usur their places in the pulpit. Those were th days when the only musical instrument i many little churches was the tuning fork and the organ was still regarded as a instrument of the devil.

First in North America

Mr. Matthews says Ryerson Film Servic was the first organization on this continen to relate slides and films to Sunday Schoo education and the first to introduce soun films dealing with religious topics. The ol Ryerson lantern slide collection of ove 1,000 titles—scrapped a few years ago—wa the largest in North America.

Today, literally hundreds of "still" film strips — the successors of the old lantern slides—are available for purchase through the Ryerson Film Service.

Looking back, Mr. Matthews thinks there may have been some good reasons for the reluctance of many ministers to accept the film and the slide. But their fears have proved to be groundless. It is quite plain now, thinks Mr. Matthews, that a film can never make up for the flesh-and-blood presence of the teacher whose job, far from being stolen, is made that much more demanding if he is going to use audio-visuals. The teacher's job is to mould his audio-visual aids to get across a specific objective.

What of the technical difficulty of using audio-visuals?

Although Mr. Matthews maintains anyone with normal intelligence can operate a film strip, he thinks each church should have a standing committee of competent people who know the important things about the equipment and can take over on short notice if there is illness. Many programmes fall flat because only one man in the congregation is given the responsibility of knowing how to operate the equipment.

Every church should try to build up a film library, thinks Mr. Matthews, if only to have films on hand in case those on rental fail to arrive. A standing committee should exist to help in making intelligent selections. (Most film strips with accompanying long-playing records sell for about $7.50 a set.)

Which is more valuable, a moving picture or film strip?

It depends, says Mr. Matthews. Moving pictures are best as stimulators—as inspirational boosters—and film strips give better service when the lecturer is anxious to illustrate certain points in his address, for he can pause between pictures.

Generally speaking, he says, still pictures need more intensive application on the part of the audience, but often have more lasting results. ●

The Story Has No Ending

An Easter Meditation by J. A. DAVIDSON

BERNARD SHAW, in the long preface to his play, *Androcles and the Lion*, discussed in some detail the Gospel stories. Here is part of what he wrote about the Gospel according to St. Matthew:

> "Matthew then tells how after three days an angel opened the family vault of Joseph, a rich man of Arimathea, who had buried Jesus in it; whereupon Jesus rose and returned from Jerusalem to Galilee and resumed his preaching with his disciples, assuring them that he would be with them to the end of the world."

Then Shaw added, "At that point the narrative abruptly stops. The story has no ending."

"*The story has no ending.*" Shaw has there said, or at least suggested, much more than he probably intended. The deep suggestiveness of that assertion underscores what Easter has meant in the Christian Church through the long centuries.

The story of Jesus Christ has no ending: that is a foundation stone of our faith. The Crucifixion didn't mark the end of the story: rather, it marked a new beginning.

The people who stood around the Cross, however, thought that it marked the end. The religious leaders of Israel, the priests and the Pharisees, thought that the Cross was putting an end to the career of Jesus of Nazareth, a provocative and irresponsible young teacher who had been troubling Israel. Pontius Pilate, the Roman governor, told himself that, although the whole business was a bit irregular, his approval of the death sentence for the trouble-maker was quite justified: after all, there was danger of a riot and he couldn't have that in the district he governed, and he saw the Cross as the end of what could easily have developed into a very nasty situation.

For the disciples the Cross was a great disillusionment, the violent and tragic end of a glorious dream. They quickly fell into a mood of abject despair. For them it was the end of the story. Yes, for all those who stood around the Cross on Good Friday it was the end, the ignominious end, of the story of Jesus of Nazareth, a bright comet that briefly flashed across Israel's sky and then suddenly burned out.

Then came Easter. Jesus rose from the tomb. "The story has no ending."

The Resurrection is one of the foundation *facts* of the Christian religion. The details of the Resurrection, its means, its mechanics, are lost in the mists of history and speculation. Scientific proof and disproof are beyond us here. There is no simple, agreed description of what actually happened at the tomb. But the Resurrection experience and the Resurrection conviction persist in the Christian Church. The Resurrection experience of the living Lord has been, and continues to be, the dynamic centre of the Christian faith. Belief in the Resurrection is not an option for the Christian, a take-it-or-leave-it appendage to our religion: the Resurrection is of the heart of our religion.

The men who wrote the Gospels did not think that they were writing historical accounts of the life and work of a man they admired very much: rather they were trying to account for a continuing experience of a living Lord and trying to bring others to that experience. The Gospels make sense only against the background of the Resurrection experience. And the Gospel story has no ending, for Jesus did rise from the dead and His story is still being written in man's history.

The Church is a fellowship created through the power of the Resurrection, and it has been carried through the long years by its continuing experience of its risen Lord. And what can this all mean for the individual Christian, for you and for me? A British preacher, D. Tudor Jones, in a broadcast sermon a few years ago, said, "The greatest day of my life was that day I learned to speak of Jesus Christ in the present tense." Mr. Jones there pointed up the meaning of the Easter Gospel for personal faith. For the Christian, Jesus Christ is not a dead hero: rather, He is a living contemporary, and we *can* speak of Him in the present tense.

The Cross is not a tragedy for us to bewail. Rather, the Cross is the symbol of our hope. "He rose again the third day." He lives on. A Christian can speak of Jesus Christ in the present tense. The story of Jesus Christ has no ending.

"Jesus Christ is risen today, Hallelujah!"

Mrs. J. Shilton

Rev. S. Bole

Mrs. E. McKim

Rev. Shaun Herr

• Housewife Market • Farewell Compliment

Prudence in the Parsonage

By JEAN SHILTON

ACCORDING to a recent news report, the People's Government of China is purging itself of unfit women officials and sending them home to do housework. A Peking magazine, *Women of China,* says that, of the nearly one million women officials, "only a small part is unfit for work and should return to their homes."

The women concerned are taking their demotion badly. They complain that household work is "dishonourable and below our dignity" and that the party policy is turning them into "parasites" by making them economically dependent.

That sounds almost comical on this side of the Pacific where women in the home are eulogized as the strength of the nation. Thanks to the advertisers and the mass media, everybody knows that the average Canadian housewife is slim, pretty and vivacious, jack of a dozen trades and master of them all. She is completely in command of every situation from wiping dog tracks off her freshly polished linoleum, to entertaining the boss, to chairing a PTA meeting. How grateful we should be that we don't live in China where housewives have no status. Why, over here in North America everybody rises up to call us blessed!

Well, that may be what they say when we are listening, but I have just finished reading *The Hidden Persuaders* by Vance Packard and now I know what the advertisers say about us behind our backs. They beam their salesmanship at Mrs. Middle Majority because she represents 65% of the population and spends 80% of the family income, and they have found it profitable to know her from the sub-subconscious up. Mrs. Middle Majority is, according to the best advertising research, a rather dull clod. She lives in a narrow, limited world and is quite timid about the outside world. She has little interest in civic work or the arts. Her emotional life is restricted and repressed. She is a push-over for new kitchen products and appliances. "She is a wonderful market," says one authority, "because she has all these beautiful objects just pushed in all around the place. When you go into her home you are often expected to go out and look at her kitchen and admire it." About the only nice thing they say about Mrs. Middle Majority is that she has a fine moral sense and builds her whole life around her home, and even that doesn't sound as if they meant it to be a compliment.

Ladies, if that mass psycho-analysis doesn't raise both your blood pressure and your buyer resistance, you must be Mrs. Middle Majority at her best—or her worst. I can't help thinking that there's something admirable about the honesty of the Chinese. The Chinese housewife may be at the bottom of the pile but at least she knows it. Over here, we imagine we are important individuals when we are really only a beautiful market. Is it any wonder there are so many neurotic housewives in North America?

Caistor Corners

By SHERIDAN BOLE

I'M not saying that we don't give credit where credit is due, but we are a reserved folk at the Corners and we seldom err by overdrawing our credit. We have a natural reticence even in paying compliments to our minister. Perhaps in this we are overly restrained, for praise never hurt anyone, but we fear that with too many compliments he may become too confident and think he knows more about what makes a good sermon than we do. So we select only the best sermons for commendation; and sometimes not even those!

How well remembered, then, is the day when Mrs. Dugood, who is our sermon-taster, paid her compliment. It was not until our minister had been with us for three years that she ventured, and she had therefore a wide selection from which to refrain.

We were standing around the box-stove on a winter's afternoon at the close of the service, chit-chatting about nothing and learning a great deal about the "goings-on" in the community. As the minister came down the aisle Mrs. Dugood turned towards him and said, "That was a good sermon you gave us," she paused to gather strength for the effort, then continued, "three weeks ago." We could see that he was deeply moved, either at her effort, or at his own, as he tried to recall what the sermon ha been on at that remote date. There we some among us who felt that her com pliment somewhat detracted from th excellence of today's sermon; but we kne that it was the mature judgment of on who had found in it food for her soul, an it had, like a Christmas cake, improved b a period of ripening.

Then there was that foggy Sunday in la September when our minister had attempte to clarify for us the contents of the Boo of Revelation. It had been a difficult assig ment and yet his effort seemingly please Mrs. Metcalfe, for as she fluttered pa him at the door she paused long enough say, "O, I do love sermons on Revelation because one can't possibly understan them." He accepted her compliment wit the air of one signing a promissory no and assured her that he had had difficult in understanding it himself.

But it was the Christmas sermon tha touched Mrs. Gerry's heart; and she pai her compliment. He could see it comin and he opened his heart to receive it. "O she exclaimed, "I want to say how lovel the Christmas Season always seems. Don you think so?"

But there is no one amongst us who ha attained to the same high pitch of reserv as has Elder Dosen. As an elder, sittin in the third seat from the front, it is h practice, being comfortably ensconced o a cushion at the end of the pew, to liste to all sermons with his eyes closed. Onc only, has he been known to open them. was on the Sunday Mrs. Dodge of the Fre Methodist Church visited our service. A the first hint of orthodoxy in the sermo she had emitted a loud and fervent "Amen breaking the somnolent silence of th church. On that occasion he had opene his eyes in astonishment to ascertain wh had caused the disturbance, and having b that single motion quelled it, he had close them again. For eight years he has stoo up against the most impassioned, the mo logically reasoned expositions and nev once has broken silence on their effect o him.

But it was left to Mrs. Wellington combine our reserve and our appreciatio in one and the same utterance, when,

(*Continued on page* 31)

• Fruits of Depression • Prairie Man's Poet

Bread and Peace

By ELEANOR McKIM

THOSE of us who reached our 'teens in the hungry thirties ought, at this point n our lives to be able to be more thankful han perhaps any other single generation.

Unlike our own children, who are begin-ing to reach their 'teen years, we know a ontrast to prosperity. We were old enough n those depression years to feel the pall vhich hung over the land, to share the fear nd worry of our families. While perhaps ve did not actually experience hunger, we new there were people in Canada who did. Ve did not have money for clothes or fun or travel as today's youngsters have. For nany of us the necessity to earn our living ut short our academic education.

Many of us today think we do not have reasonable share of the comfort and eauty that is available in our country, but vhen we compare our present state with hat of 20 or 25 years ago, instead of com-aring with the Joneses, we can find that or which to be thankful. Few of us would vish to go back.

Ours was the generation that went to var. Certainly we were not the first gen-ration to go to war, but to many a young nan soldiering provided his first pay check fter years of frustrating unemployment. Few of our young men imagined themselves o be knights in shining armour. Rather the var was fought as a job to be done—a task o be accomplished, and let's get on with it.

Many did not come back. For those who lid and for those whose husbands, brothers nd sweethearts returned, the gift of life tself is cause for thankfulness and ratitude.

So we have a measure of prosperity and eace of a sort. Because we have lived hrough the absence of both and because hese felicities could well be fleeting bless-ngs we ought to regard them, not as our ight and due, but with gratitude and hanksgiving.

Dr. Alan Walker, of Australia, when he vas here a few years ago said that the hurch must speak to the world of bread nd peace. These are the vital concerns of nen today. Here in peaceful, well-fed Canada his message lacked impact because, t the moment, we were satisfied. Surely, we who are getting fortyish ought not to forget so quickly the depression or the war. We, of all people, should not be complacent. We ought to be so keenly and acutely grateful that our gratitude flows over into thankful service.

Perhaps that is one of the reasons why the new, suburban churches flourish with so much vitality. They provide a place where men and women can express the thanksgiving that is in their hearts. The older, established congregations also need and welcome the gifts of this age group. Rather, let us say the Lord needs this service in older congregations. Here relationships are perhaps more complicated but if the task is undertaken out of an overflowing gratitude to God for His mercies, differences of opinion are not so important.

Parish Pump

By SHAUN HERRON

MANY years ago, when I was a student, I went to see Martha Graham dance in New York.

She was performing, I believe for the first time, a dance called *Frontier*. On stage was one piece of property, a corral rail. All the rest was lighting and Miss Graham's marvellously economic movement.

The effect was of endless space.

I scarcely knew the prairies when I first read the poems of Thomas Saunders many years ago but there was in them this same sense of endless space.

Now that I am well into my second year as a prairie dog, I read his latest Ryerson Poetry Chapbook, *Something of a Young World's Dying*, ($1.00), with intense interest and, I hope, greater understanding. That is perhaps a mild misrepresentation: what I mean is that I recognize the truth of his people in my own observations.

Tommy Saunders is probably Canada's most underestimated poet. This, I suspect, is due to his intelligibility.

Some critics being impatient of what may be easily understood, have not stayed with Mr. Saunders' poems long enough to hear the interior music in what has been described—inaccurately—as his "flat" verse.

I want to commend Tommy Saunders' poems to his own prairie people. Let me put it this way: he is one of Canada's best poets. If you get his poems (Chapbooks 179 and 135 from Ryerson) you may sit on your porch and see the truth of how and what he writes by looking out over the land. A poem called *Survey* says in part:

The fields lie flat, symmetrical, designed
In sections, quarters, halves . . .
The rivers wind
But not the roads. As some great hand
might etch
In parallels across more parallels . . .
to south and north
No third dimension rises but the dreams
Of man. Quilted, in square on square, all
else
Is diagrammed in flatness on the earth.

He evokes the land and the people. *In the Old Man and the Land* Old Reuben must be familiar to any prairie preacher, the retired farmer whose habits of a lifetime interfere with his retirement. His

bones refused to let
Him lie beyond his wonted five.

The eloquently expressionless experience of Nell Buchanan (*A Trip Out West*) who went to the Coast with her husband's hired help, incarnates the inarticulate realism of so much prairie life. Nell came back home without the hired help and there wasn't much to be said but a world of pain and understanding to be conveyed. Her husband

Willie stays
Home on the farm, tending the land and
stock:
He says he can't afford another hand.

This is the poetry of understatement, and understatement on the prairies is not, as it is in England, a matter of calculated conversational effect, but a reflection of the pointlessness of too much speaking.

Space and the garrulous do not go together. What I find so uncanny about Tommy Saunders' poetry is that with or without intention he has achieved in these pieces the spare, unencumbered directness, the highly articulate silences of the prairie people.

It is interesting — I wonder what it means? — that the ministry has harboured a substantial number of writers on matters other than "religion" who have gone un-

(*Continued on page* 31)

Edward Bragg

A Christ Who Must Suffer

MT. HERMON is one of the highest peaks in the near East; even in summer snow glistens on its crest. On the slopes of this mountain is a beautiful glen where a stream rushes full-bodied out of a cavern to become the headwaters of the Jordan.

Here the Greeks, always lovers of beauty, had built a shrine to their god Pan. Here also Herod Philip had erected a temple in honour of Caesar Augustus, so that the town nearby had received the name of Caesarea Philippi.

THE STEPS OF CHRIST
1 Peter 2: 21

To this lovely spot Jesus had led his disciples, seeking rest after the hostility and weariness of past weeks. He was now the leader of what seemed a waning cause. The religious leaders had denounced him, and he was no longer permitted to speak in any synagogue.

Nevertheless when he asked the disciples, "Who do you say that I am?" Peter gave the daring answer, "You are the Christ."

To us "Christ" has become an alternative name for "Jesus"; but when Peter used the word it was not a name, but a title. It was the Greek translation of the Hebrew "Messiah", and signified "The Anointed One." Peter was saying that in Jesus, the humble, wandering teacher, he recognized the glorious representative of God himself, whose coming had been foretold by the prophets of old.

Peter's answer was a turning point in the ministry of Jesus, not only because it crystallized the growing faith of the disciples, but because it made it possible for Jesus to go on to tell them what kind of Messiah he was to be.

At once he "charged them to tell no one about him"; he was not going to be the kind of Messiah that popular expectation had pictured. He would not be a great national leader against the Romans; neither would he attempt to restore the glories of the kingdom of David.

His was rather to be the role of the Suffering Servant of Isaiah 53; as such what lay ahead of him would be rejection, suffering and death. The trend that had already begun in Galilee would be continued; from every worldly viewpoint his ministry would end in failure.

To Peter this seemed an impossible suggestion; he felt that a suffering Christ would be a contradition in terms. Jesus must be mistaken! And so "Peter took him, and began to rebuke him."

To Jesus Peter's rebuke recalled the long days of spiritual struggle in the desert, when Satan had raised this very issue. Why not be a Saviour without a Cross? Why not choose some quick, easy and popular way to the Kingdom?

Again the temptation was rejected—in terms that must have astonished the well-meaning Peter. "Get behind me, Satan! For you are not on the side of God, but of men." (Mark 8: 33, RSV.)

This was a critical point in the disciples' understanding of the ministry of Jesus; it remains a critical point in our understanding of God's plan for our own lives. And because we are just as human as Peter was, we need to give careful heed when Jesus goes on to say that his disciples must always be prepared to become cross-bearers, if this be the will of God.

Indeed, so important is this issue, Jesus insists, that it involves the finding or losing of life itself. And while to "gain the whole world" may seem a striking profit, this can be only temporary; the resulting loss of life is eternal. (Mark 8: 36-38.)

Christian families are asking—

What Shall We Wear For Easter?

IN most of our homes these coming weeks family conversations will begin like this: "What are we going to wear to church on Easter Sunday? We must have something new. All the other children will!"

The younger members of the family, sensitive as they are to other opinions, may be the ones to bring up the subject, but many adults are just as dress conscious. Our churches are involved in no small degree in the annual Easter Parade.

In our Christian year there is no more special occasion than Easter. And it is natural and human to celebrate special occasions by dressing up. In a way, the wearing of our best clothes expresses our sense of the importance of the day.

But as we plan our family's Easter outfits, we might well ask ourselves a few questions.

Does all this emphasis on new clothes lessen our appreciation of the inner renewal that Easter offers? Are our children learning from us the true significance of the Easter celebration? Or are they developing the idea that Easter is a style show, a time for baby chicks and chocolate eggs?

Do we forget how many of the world's Christians are too poor to own any special clothes? Do we spend so much on our own attire at this time that we cannot give what we should to help these others "for whom Christ died"?

Are we too busy shopping or sewing to deepen our own devotional life, to read and explain the story of the first Easter to our small ones?

There is a newness of life in Christ which cannot find expression in new clothes or budding flowers.

Dust and Daffodils

We should renew the carpet of our thoughts
As we spring-clean!
Discard all outworn things that harbour dust,
Old doubts, old fears.
Let me embroider with bright-coloured thread
Uninteresting spots, uninteresting days.
Throw up my windows wide!
And when I feel God's benison of warmth
I'll put fresh curtains on the window of my soul
And watch for daffodils.

—Mrs. Lilian Found, Ottawa.

YOUR FAMILY BIBLE READINGS

THESE passages are suggested for use in the home, for private devotions and for preparation for study of the International Sunday School lessons:

Sunday	Mar. 15.	A Prayer That Jesus Knew	Psalm 22: 1-8
Monday	Mar. 16.	The Road to Golgotha	Luke 23: 26-31
Tuesday	Mar. 17.	Jesus Forgives His Crucifiers	Luke 23: 32-38
Wednesday	Mar. 18.	The Penitent Thief	Luke 23: 39-43
Thursday	Mar. 19.	Jesus' Concern for His Mother	John 19: 23-27
Friday	Mar. 20.	Jesus' Final Prayer	Luke 23: 44-49
Saturday	Mar. 21.	Friends Arrange His Burial	Luke 23: 50-56
Sunday	Mar. 22.	The Cross—Folly or Wisdom?	1 Cor. 1: 18-25
Monday	Mar. 23.	The Empty Tomb	Luke 24: 1-10
Tuesday	Mar. 24.	The Road to Emmaus	Luke 24: 13-24
Wednesday	Mar. 25.	Jesus Recognized	Luke 24: 25-35
Thursday	Mar. 26.	An Early Appearance	John 20: 24-31
Friday	Mar. 27.	The Ascension	Luke 24: 36-53
Saturday	Mar. 28.	Peter's Testimony	Acts 2: 22-36
Sunday	Mar. 29.	Paul's Testimony	1 Corinthians 15: 1-11
Monday	Mar. 30.	God Speaks to Samuel	1 Samuel 3: 1-14
Tuesday	Mar. 31.	Eli Hears God's Message	1 Samuel 3: 15-21
Wednesday	Apr. 1.	Israel's Defeat	1 Samuel 4: 1-11
Thursday	Apr. 2.	The Ark and the Idol	1 Samuel 5: 1-8
Friday	Apr. 3.	Samuel Prays for Israel	1 Samuel 7: 1-6
Saturday	Apr. 4.	Philistines Driven Back	1 Samuel 7: 7-14

He Is Risen!

VE were living in Milltown the Easter that our John was six. And Milltown was the place where we had the nderful sunrise services.

One of the many happy features of a minister's life is that ry church he occupies has some one special point more oyable than any other church in the world. Milltown's point s the sunrise services, when the youth groups of all denomina- ns gathered at seven o'clock on Easter morning. We have l sunrise services before and since, but always at a later, more venient hour, and never with quite the zest and significance those early ones at Milltown.

The Easter that John was six he had been in bed with a long ess, and had spent many hours modelling wonderful creations m plasticene. He worked all through Holy Week making and embling a Resurrection scene of plasticene, and on Good day he arranged it carefully on a little tray and set it away a dark cupboard.

He was sufficiently recovered from his illness to attend the rise service, and in the excitement of getting him ready for first venture out that morning, we completely forgot the surrection scene. We were hurrying out the door at three nutes to seven when John remembered it.

"Wait! Wait!" he cried. "My little plasticene tomb! We ven't opened it. We'll have to go back!"

How could we go back now? We would disturb the whole vice by going in late. I tried to explain the enormity of this to John. We could perform his little ritual as soon as we got back from the service.

"But it really has to be done very early in the morning, Mother," he said, "or there's no use doing it. You know it *says* very early in the morning, the first day of the week."

Well, put that way, it really was pretty important. There are some things that matter more than promptness. And this was one of them.

We went back and took the little tray from the cupboard. Very early in the morning we rolled away the grey plasticene stone from the tomb. From the bier within John removed the sacred Body and laid the carefully prepared grave clothes at the head and foot. From the side of the tray he took the angel with its folded wings and uplifted hand, and placed a kneeling James and Mary Magdalene and "the other Mary" on the steps of the sepulchre. Then we set the reconstructed scene in the sunny window of our dining room.

The strains of the opening hymn, "Christ the Lord is Risen Today," floated out to meet us as we sped down the wakening street. Of course we were late, and no proper example of what the pastor's family should be. But very early in the morning, the stone had been rolled away from the tomb.

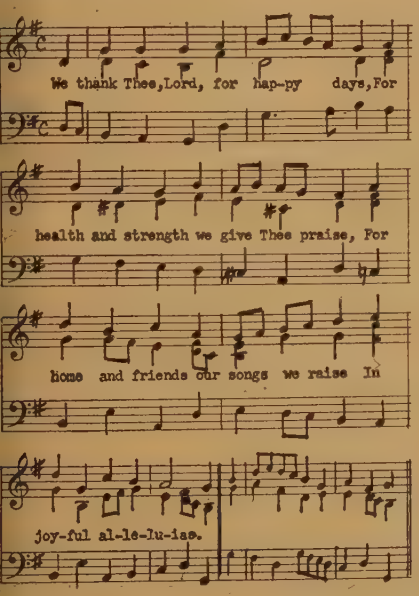
And Christ was risen indeed.—*Mrs. Nancy Jones, Charleswood, Man.*

* * *

"If it were not so serious, there would be something laughable in the concentration of our skills and money in a race to place a rocket on the moon while we can't place a piece of bread in the hands of a hungry child."—*Professor Marcus Long, U. of T.*

Music Makers' Corner

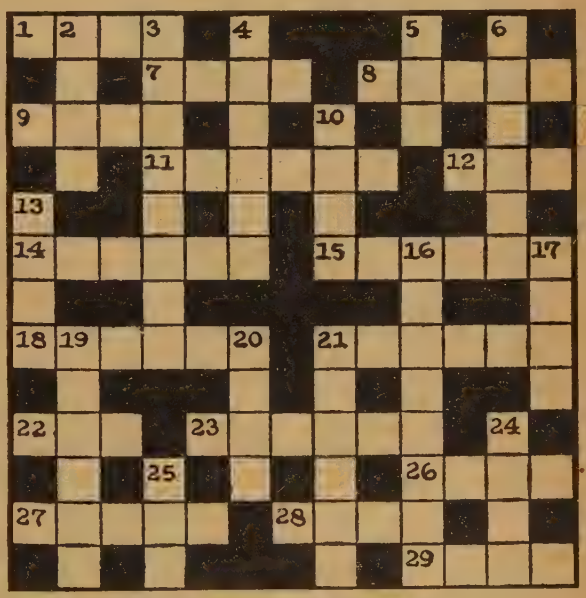
IERE is a Children's Song of Praise which I have written for you. You ay sing it at Sunday School or at any ecial service:



We thank Thee for the morning light,
For Thy protection through the night,
For all things beautiful and bright
We sing our alleluias.

We try to serve Thee, Lord, each day
In everything we do and say,
By helping others on life's way
To join our alleluias.

YOUR FAMILY CROSSWORD PUZZLE



ACROSS

1. "Whatsoever . . . called every living creature, that was the name thereof."
7. Who said to Amaziah, "Thy land shall be divided by line, and thou shalt die in a polluted land"?
8. Who said to Jesus, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world"?
9. Chief.
11. A king of Gath, of whom David "was sore afraid," and before whom David pretended to be mad.
12. To what prophet did David say, "I am in a great strait"?
14. Whom did an ass save from being killed by an angel?
15. Feel compassion.
18. Which of the Apostles said to Jesus, "Lord, we know not whither thou goest, and how can we know the way"?
21. What leper said to Elisha, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel"?
22. Everybody.
23. Who propounded the riddle, "Out of the eater came forth meat, and out of the strong came forth sweetness"?
26. A former name for Persia.
27. Who said, "God hath made me to laugh, so that all that hear will laugh with me"?
28. Who said to the soldiers, "Do violence to no man, neither accuse any falsely, and be content with your wages"?
29. Obtains.

DOWN

2. What was the name of the plain in the province of Babylon in which Nebuchadnezzar made an image of gold?
3. What name did Jacob give to the place where he had a vision of angels?
4. Who, by a parable about trees, rebuked the Schechemites, and foretold their ruin?
5. What was the place Beth-el first called?
6. What land did God give to Abraham "for an everlasting possession"?
10. Employer.
13. Aid.
16. "A wise man will hear, and will increase ....."
17. Wait upon.
19. Who prophesied the destruction of Jerusalem to Josiah's servants?
20. Pretence.
21. A Greek hero at Troy.
24. "Many that are first shall be ....."
25. Of whom did Jacob say that he would be "a serpent by the way"?

(Solution on page 31)

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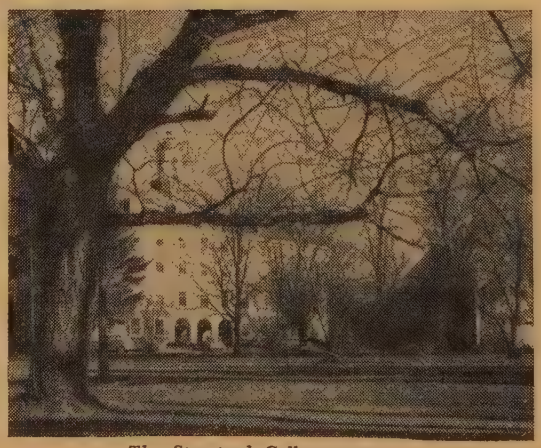
For further information, write to: Walter K. Molson, B.A., Headmaster, Stanstead College, Stanstead, Que.



The Stanstead College campus

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Public Opinion and Red China

By PAT WHEALEN*

OLITICIANS, always slow to follow public opinion until they are absolutely positive that public opinion is overlmingly with them, are still debating ng themselves the problem of whether ada should recognize Red China.

's not likely that the informal debates reach many conclusions this session. ıy M.P.s favour immediate recognition he Communist government; many are ngly opposed. The numbers holding er view is anybody's guess. But few hold strong views either way show signs of changing.

here have been times in the past, ıbly before the Korean war, when ada was on the verge of recognizing l China. The possibility now is generally sidered to be more remote.

Won't Buck P.O.

he stumbling block, as usual, is public ıion.

ven some of those M.P.s who favour ognition as the logical and reasonable rse admit that there is a good deal of osition to it in Canada. And for reasons ı constitutional and political, governıts don't like to act against public ıion.

asic to the arguments for recognizing l China are the facts that the Communist me has been in power since 1949, that the effective government of 600 million nese, about a quarter of the world's ulation, and that many of Canada's t powerful Commonwealth sisters have nded recognition.

ractically, as every proponent of ognition argues, Canada can't afford to rlook the trading possibilities of 600 ion people. This is a particularly powerargument in a nation like Canada with great dependence on trade.

s for the not particularly influential ts of international law, the case for ognition is good.

Iost authorities agree on three principles recognition of a government—it must e effective control, it must show signs ermanence, and it must show a willing- to meet international obligations. At least one leading authority on international law feels that the third requirement can be assumed where the other two are met.

Much has been made of statements in favour of recognition which have come from such varying sources as the United Church's General Council, businessmen, and the C.C.F. party. Proponents of recognition like to place particular emphasis on the lack of opposition in General Council to resolutions favouring recognition.

Many of the doubters, however, feel that the General Council resolution doesn't really represent the views of United Church membership in general. They point out also the prevailing Quebec opinion against recognition, and the heated anti-recognition views of some U.S. Protestants.

These views stem from Communist treatment of Western missionaries in the past and are bolstered by the memory of Red Chinese participation against United Nations troops in Korea. The theme is that China should repent and purge herself for these sins before she takes her place in the honourable family of nations.

Reason Not Deciding Factor

Unreasonable this view may be when placed against the facts of Canadian recognition of Soviet Russia, Spain, the new regime in Cuba, and the Dominican Republic, to say nothing of Italy, Japan and West Germany, three enemies of not-too-distant years. But reason is not always the deciding factor in public opinion, nor hence in government action.

From leading parliamentarians there has been little or no lead on the subject. Conservative government statements have been few and ambiguous. The Liberals have been silent. The C.C.F., with only eight members in the Commons, has continued its long advocacy of recognition.

One C.C.F. member has a private member's resolution on the order paper calling for recognition of the Chinese People's Republic. Such resolutions are subject to vast uncertainties — they may never be reached for debate, they will almost certainly be "talked out" without a vote if they do reach debate, and they have no binding power on the government if they do by some miscalculation pass a vote.

The only certainty, in fact, is that the Red China resolution, if it does reach the debate stage, won't advance the cause of either recognition or non-recognition by very much. The pro arguments will be trotted out, but it's doubtful that the con arguments will receive much attention.

Besides public opinion, the other big reason why Canada isn't moving to recognize Red China is her relationship with the United States.

Washington Plays a Part

Unreasonable and untenable as many Canadians may feel the U.S. position on China, the fact is that Washington supports the Chinese Nationalists on Formosa, is committed to firm opposition to admitting Red China to the United Nations, and shows little signs of any immediate change in attitude.

United Nations observers feel that Canadian diplomatic recognition of Red China would swing the balance in the United Nations against the United States. Thus, they argue, a comparatively uncomplicated act on Canada's part would bring the U.S., the leader of the west, one of its greatest embarrassments and one of its greatest propaganda defeats of the cold war.

Britain's recognition of the Communist regime, back in 1950, didn't have the same morale effect as could Canada's at the present time, the argument goes. And Canada, in her carefully-sought position as the moderator of the Atlantic triangle, owes to the United States a duty not to upset an admittedly unevenly loaded apple-cart.

One of the stock U.S. arguments against recognition has been widely adopted here in the last few months. This is the argument that recognition by either Canada or the U.S. would be a sell-out of those non-Communist governments of Asia which are locked in bitter struggles against domestic Communism.

Would recognition of Red China look to these governments like a western admission that the west is content to see Communist governments in China and, by inference, throughout Asia? There are those who feel that it would.

There are also those who feel that it is by dollars, and not by diplomacy, that the West best supports democracy in Asia. Keep the money flowing to the anti-Com-

(*Continued on page* 24)

Mr. Whealen, son of a minister, is Ottawa espondent for "The Windsor Daily Star." is his second OBSERVER *article from the se of Commons Press Gallery.*

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

ONLY 25 per cent. of Canadians are regular borrowers from Public Libraries! spot survey shows that Canadians as readers rank far below all other wester nations except the United States. What a record! The ever-increasing pace of life o this continent is taking its toll. It does not need a vivid imagin tion to conjure up a picture of what would happen to a land whe people no longer have time to sit and dream and think and rea It would not be a good place in which to live. Fortunatel something is being done about it. A growing alarm over nation reading habits is behind the decision of the Canadian Librar Week Council to put on a six weeks' programme culminating i the first Annual Canadian Library Week, April 12-18. Sponsore by the Canadian Library Association, the Book Publishers' Asso ciation and La Société des Editeurs Canadiens des Livres Françai the aim is "to remind Canadians of what the printed word mean to our free society and to stimulate more reading of all kinds. This campaign is run out of voluntary subscriptions and supported partially throug funds of the Canada Council.

CANADIAN LIBRARY WEEK
•
April 12 - 18, 1959

Two Books on Healing

Frontiers of Healing

By Geoffrey Murray.

Healing Words

By Christopher Woodard. (Clarke, Irwin. $3.25).

Reviewed by R. C. Chalmers.

There is a revived interest in faith healing today. The number of books on the subject testify to this fact. Here are two to be added to the list.

Mr. Murray tells us that his purpose is "to explore some of the frontiers of medicine" while excluding "the merely lunatic fringe." In these pages he deals with Sir Herbert Barker and the Bone-setters, the Osteopaths, Christian Science, the Miracles of Lourdes and other phenomena related to health and healing. Some of the stories are remarkable to say the least.

The plea of the writer of this book is for medical science to lay aside some of its prejudices regarding healing of psychosomatic disorders and to approach the phenomena of faith healing with a mind that is willing to learn afresh about the possibilities of health being restored by means other than those of medical science, though not opposed to such science. In fact, it would appear that the desire of the author is for co-operation between medicine, psychiatry and the Christian Church in order to foster better health among people. This is a challenging book.

The sub-title of *Healing Words* is "An Anthology for the Sick and those in Distress." It consists of brief prayers, brief sentences from the Scriptures and other books, paragraphs from famous writers on Christian themes, poetry and anecdotes culled from a wealth of reading. The author hopes that it will be a source of comfort to those who are ill, in pain, or those who have suffered the loss of a loved one.

The author is the Founder of the Fellowship of Christian Healing Trust, which seeks to further healing in "body, mind and spirit," "to unite in co-operation and research the healing ministries of the Church and the medical profession, to unite in daily obedience to God's laws of health and "to unite in bringing Christian healin to bear on the problems of internationa affairs." This will prove a very helpfu book to those for whom it has bee compiled.

The Yoke of Christ

By Elton Trueblood. (Musson, $3.00).

Reviewed by Dean K. Burns.

The author of this book of sermons wh has gained wide recognition as a lecture and author, now comes before us as preacher. It is preaching showing clear an informed thinking about Christianity an its practice. The eighteen discourses, thoug from a rich variety of great texts, show the uniform development of a single theme the ineffectiveness of organized religion an the all-sufficience of Christ. While expos ing the innocuous character of much con temporary religion, he has more tha complaint to make. By vigorous though and phrase he suggests the front on which the battle for the human soul must b fought in our day. In a score of ways h points to practical ways in which we re capture lost provinces for Christ and defea principalities and powers of darkness. Thi is thoughtful, forceful preaching. Here ar lips set to a trumpet giving out no uncertai summons to battle.

Prayer—A Study in the History and Psychology of Religion

By Friedrich Heiler. Translated an edited by Samuel McCombs and J. Edga Park. A Galaxy Book. (Oxford.) $2.50

Reviewed by Harvey G. Forster.

This paper-back edition of the Englis translation of Heiler's great book on Praye makes this classic available to all. It i indispensable for all with responsibilitie in directing prayer. Written with typica German thoroughness, it is permeated wit a warm evangelical spirit. The translator have done an excellent job; it is a pleasur to read.

The study is inclusive. Prayer is con sidered at every range of human experienc . . . primitive, Greek, mystic, prophetic

ıulating chapters reveal the vital place ch prayer has played in human experi-, especially in that of great leaders.

he final chapter, dealing with the nce of prayer, defines prayer as "the ıediate expression of an original and found experience of the soul." This erience may be formalized in accordance ı principles of philosophy, transmuted objective impersonal forms and rules ritual, but this is entirely secondary. motive of prayer is the effort to ıify, reinforce and enhance life. Its inner ıcture requires faith in a living personal l, faith in His real immediate presence, a realistic fellowship into which man ers with a God conceived as present.

This book might well form the basis for year's intensive study, either individual group. The author faces every objection prayer; his answers are clear-cut and inite. He closes with the confession of rysostom, "There is nothing more power- than prayer and there is nothing to be npared with it."

My present plans are to spend one-half ır every day with this book.

Sailed with Rasmussen

By Peter Freuchen. (Copp Clark Co.) $4.50.

Reviewed by A. A. Scott.

This is a very readable account of the plorations of Knud Rasmussen in Green- d and Northern Canada by one of his ends who was his companion on many his travels. The writer not only knew explorer intimately, having lived with n for long periods of time, but he also ew and loved the land in which he velled, and the people who dwelt there. ey both identified themselves closely th the thinking and way of life of the kimo people, and Freuchen married a ung Eskimo woman, who proved to be devoted wife and mother. Rasmussen ıieved fame as an explorer not only in nmark and Norway, but all over Europe. e cannot express the spirit of the book tter than in the author's own words, lothing draws men closer than to hunger ether, to see death in each other's eyes. r years on end I travelled with Knud smussen, and I knew him as did no one e. Lying together in snow huts during owstorms of many days' duration, wait- for better weather, and seeking to own out hunger by telling one another erything one knows—then one pours out e's life."

ıe Story of My Misfortunes

By Peter Abelard. Translated by Henry Adams Bellows. (Burns & MacEachern.) $4.50.

Reviewed by Harold W. Vaughan.

For an age which has both benefited and ffered from the extremities of a Puritan formation, the reprinting of this account the love story of Abelard and Heloise s some timely significance. One of the ısequences of the Puritan revolt was a ıcentration of the mind on the sins of flesh. Certainly no story could be ıiner as far as dealing with a particular of the flesh is concerned than this count by Abelard himself. The book, however, is much more revealing of the sins of the spirit than those of the flesh, as may be seen in the following two ways.

In the first place, Abelard displays an unbridled egotism in his understanding of himself which makes it abundantly clear that his sins of the flesh are only the reflection of a deeper and personally undiagnosed attitude of spirit. In the second place, the attitude of the public of his time toward his guilt, demonstrated the greater importance of spiritual rather than carnal knowledge. While they were aware of his failure in moral integrity, yet this did not prevent them from accepting his subsequent leadership in matters of the spirit, or their appreciation of his renewed spirit. In the same manner, Heloise after her admission to the convent, was greatly beloved by her contemporaries for her saintly spirit.

The thinking of our time can well stand such an account as a reproof. The twentieth century of the West would probably ostracize people who were taken in such a folly and it would be highly improbable that they should achieve the degree of spiritual leadership which the age in which they lived permitted them.

I should like to commend this book to discerning readers and particularly to express my own gratefulness for the introduction written by Ralph Adams Cram. It is one of those rare introductions which properly and successfully opens up and interprets the document which is to follow.

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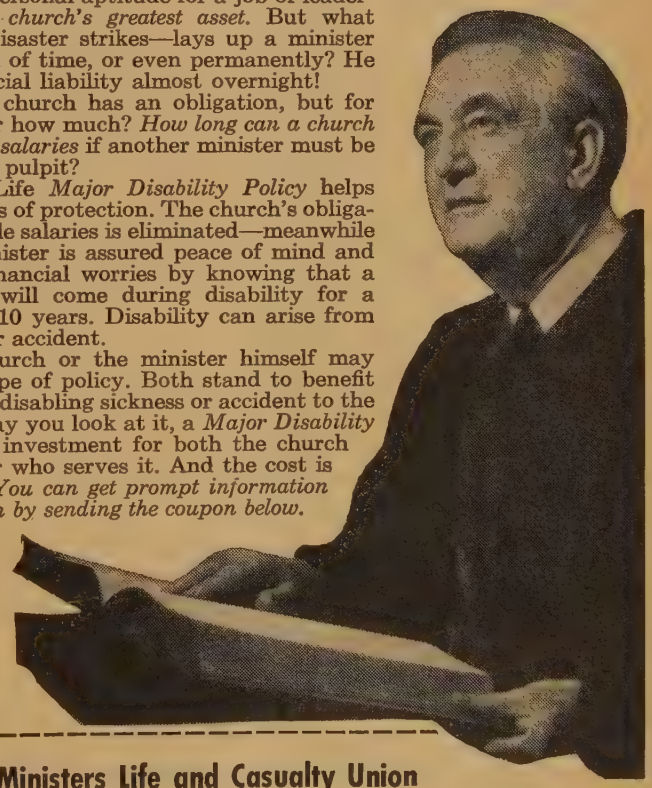

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IN THE SPOTLIGHT

(*Continued from page* 9)

some day share. When asked what she felt a congregation had a right to expect from a minister's wife, one of the girls replied, "Ideally speaking, I think a congregation should expect a minister's wife to be another member of the church, and not a trained worker ready to step into a role of leadership. Many congregations assume that she has special capabilities, and expect that she can, even without notice lead in prayer, quote Scripture, or speak on any aspect of church life. I believe a minister's wife should be able to do these things. But then, so should any good church member. The minister's wife shouldn't be regarded as unique in her accomplishments. The more she can be 'one of the flock,' the more people will feel at ease in her presence. I look forward with expectation to my role in the manse, knowing the road won't be paved all the way, but feeling the rough places will work themselves out."

When I asked the girls if they thought there were certain things that a thoughtful congregation might do to make the part of a minister's wife a happier and more effective one, several replied: "People shouldn't expect us to be just like the previous minister's wife, and to do everything the same way it was done by her. Rather we should like them to accept us as individuals."

Keep Off Committees

They felt, too, that a congregation shouldn't expect them to be leaders in all the groups. "If possible," said one girl who had served with her husband on a mission field, "I think it's best for the minister's wife not to get on committees and executives. But so far I've found it impossible to stay off them. I would also suggest congregations," she added, "that they t to be more friendly, remembering that t minister's wife has come as a strang amongst them, and is as much in need a social life, outside of the inevital church teas and suppers, as anyone else.

Another girl suggested that congregatio should "try to make a minister's wife fe a little more at home on arrival—perha visit her in the first weeks and call for h to go to the first W.A. meeting."

When I asked one of the graduates Co-theos, whose husband is now ordain and serving a charge, how she felt abo life in the manse, she replied with grimace, "Chronic fatigue!"

When I asked, "What do you find mo challenging about it?"

She replied, "My children."

"What do you enjoy the most?"

"The minister," she replied.

"And what do you find most trying?" asked.

"The minister!" she replied, with a gri "One of the drawbacks of a minister's wi is not being able to use the rolling pi When it's church work, all we can do his return is smile and make a cup of tea

PUBLIC OPINION

(*Continued from page* 21)

munist governments of Asia, they argu and recognition of Red China won't matt much one way or another.

Trade Could Do It

One hope for eventual recognition, a a method by which public opinion cou swing to favour it, is increased trade. Th government has had a Canadian trad commissioner visit the Chinese mainlan and there are signs that negotiations wi the U.S. are relaxing another anti-trad factor, the hold that the U.S. total embarg on trade with Red China has on Canadia corporations controlled in the U.S.

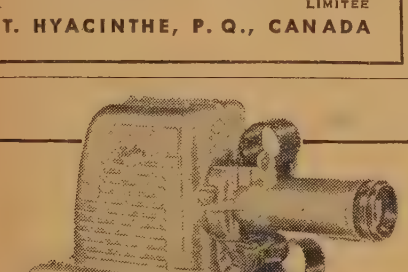
Trade with the rapidly developing Chi market could condition Canadians to s Red China in a different light, proponen of recognition feel. And there are man non-strategic materials which Canada cou sell to China in large quantities.

But trade is a slow process, publ opinion even slower, and switches American policy slower still.

In the meantime, the Parliament H friends and foes of recognizing Red Chi will have many hours for debate a reflection on the subject.

For the latter purpose they could go the prayer and meditation room which h been suggested for the Commons for ma years and which received the enthusiast support of Prime Minister Diefenbaker November, 1957.

There's only one catch. Prayer a meditation rooms are still as scarce in t Centre Block as Red Chinese temples culture. ●



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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. *Since so many—including* THE UNITED CHURCH OBSERVER—*find the name of our church too long and shorten it to suit themselves, would it not be better to omit "United" rather than "of Canada"?*

A. Definitely not. This suggests certain arrogance to which we do not plead guilty.

Q. *Why and when was the change of verse 2, hymn 669, Old 100th, United Church Hymnary, made? It used to read "We are his flock"; now it is "folk".*

A. In *Companion to the Hymnary*, pages 70 and 71, Psalm 100 is discussed. Originally this was translated "We are his people and the sheep of his pasture." Folk used to be spelled "folck" and somehow an error crept into one edition and this was changed to "flock". It was later corrected and changed back to "folk" and is so found in our *Hymnary*.

Q. *Either at our annual congregational meeting or Official Board meetings the ministers have always left for a short period to allow a free discussion on pastoral relations. However, if a minister did not give this privilege, what would be the proper procedure to allow for a free discussion?*

A. As far as we know, your custom is unusual and not considered proper. The church organization does not provide opportunity for such discussion at annual congregational or Official Board meetings and ministers should not withdraw.

Q. *Why is there opposition to the United Church crest on altar cloths, pulpit drapes and so on? I notice many city churches have them.*

A. The United Church crest is denominational. It is preferable when placing symbols on the Communion Table, pulpit, or lectern, to choose some universal Christian symbol suitable for any church or denomination.

Q. *Recently at our W.A. meeting the ladies were told "that the manse comes before the church." Is this right or wrong?*

A. Normally it is the trustees' responsibility to care for the church and W.A. job to look after the manse.

Q. *When our minister is invited to take an anniversary service at another church, who pays the pulpit supply?*

A. Normally the church asking him should undertake to provide or pay for supply, subject to arrangement.

Q. *Our choir takes up an offering. This is to provide a small honorarium for the organist and, if there is any left over, it goes for music, etc. Would it not be better for the congregation to budget for these matters and then to allow the choir offering to go for general church purposes?*

A. We think so, too.

Q. *It has been said that a change for the average preacher say after eight or 10 years on one charge is beneficial for both him and the congregation. What is your opinion?*

A. Judging by what we see, most ministers and congregations benefit by the custom which prevails in the United Church — where there is considerable movement and where some ministers and congregations seem to prefer a long, and others a short pastorate.

Q. *Does The United Church of Canada teach that the Bible is the word of God, written through Divine inspiration but subject to the errors to which the perfectly human individuals who wrote or recorded this Word are subject? Or do we accept this Word as written, and ask for the Holy Spirit's guidance and understanding as we read?*

A. See Article 2, "Doctrine" in the Basis of Union. Your minister should have a *Manual*.

Q. *Isn't it all right to leave a small cross on the table during communion, if there is ample room?*

A. Yes.

Q. *Over the radio we are always hearing about the second coming of Christ. Was not the resurrection the second coming?*

A. We suppose some do interpret it this way. The doctrine of the United Church teaches "we believe that there shall be a resurrection of the dead, both of the just and of the unjust, through the power of the Son of God, *who shall come* to judge the living and the dead. . ."

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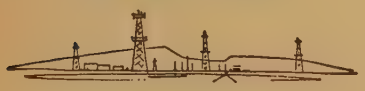
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About People and Places

Split-level Education

A ravine site lending itself to a split-level building, the new $65,000 Christian Education Centre of **Carleton Memorial United Church,** Ottawa, features a main hall on the ground level, with kindergarten, beginners and infant nursery on the second floor. Large picture windows allow a magnificent view of the countryside. Completed following a three-year financial campaign, only $15,000 remains to be paid. Ottawa Presbytery Chairman, the Rev. Howard Hamilton, dedicated the new building last month in a service conducted by the minister, the Rev. Blair McPherson.

Canadians in Philadelphia

The **Rev. G. Campbell Wadsworth,** Montreal, and Church Archivist **Dr. A. G. Reynolds** represented the United Church at the recent meeting in Philadelphia of the administration committee of the World Presbyterian Alliance. Member churches outlined plans for the celebration of the Reformed and Presbyterian Jubilee 1959-60 which include the dedication of the Calvin Auditorium in Geneva on June 1st. This will be attended by the Very Rev. George Dorey, D.D.

Warning on Bingo

Ministers of the **Dundas-Grenville Presbytery** have been directed to inform members of their congregations of the church's stand on all games of chance, including charitable raffles. In this connection, Presbytery heard the Rev. M. B. Jose declare that bingos and raffles for charitable purposes were destroying the spirit of real charitable brotherhood. "Gambling corrupts everything it touches," he stated, "and lures people to waste money in the hope of finding a shortcut to things they should either earn or do without."

Hot Questions in Cold Town

Sub-zero weather didn't keep **Arvida, Que.,** people away from the Teaching Mission held early last month in the United Church. The **Rev. W. G. Berry** was missioner at this new kind of mission, on the theme "What to Believe?" So many questions were fired at Dr. Berry he had to work overtime on the last night to answer them. They ranged all the way from the beliefs and practices of the United Church and the impact of faith and work on contemporary society, to pride in possessions, doubts and fears.

* * *

The **Rev. Eric McIlwain** represented The United Church of Canada at the meetings of the National Council of the Y.M.C.A. in Montreal last month.

African Lectures Here

The Senior Lecturer in Divinity at the University College of Ghana was the Cody Memorial Lecturer of the Canadian School of Missions in early March. **The Rev. Christian G. Baeta, O.B.E.,** lectured in the Great Hall of Hart House on the University of Toronto campus on the theme "The Good News in Africa Today" and in Convocation Hall on "Africa Advancing—Whither?"

Intolerance in Canada

There is still some evidence of racial and religious intolerance in Canada, **Immigration Minister Ellen Fairclough** told a Calgary meeting of the Canadian Council of Christians and Jews. She admitted that "much progress" has been made to eliminate it, but said that Canadians cannot profess devotion to the ideals of a democracy and at the same time engage in racial and religious intolerance.

Victoria Gets New Chancellor

The Hon. Louis O. Breithaupt, former Lieutenant-Governor of Ontario, has been named Chancellor of Victoria University. He will be installed in Convocation Hall on April 6th.

Mr. Breithaupt succeeds the Hon. Lester B. Pearson. He was a student at Victoria. His son, Herbert C., B.Comm. (McGill), is now in his final year at Emmanuel College, preparing for the United Church ministry.

McKague
Mr. Breithaupt

Mr. Breithaupt has been active in the public service in municipal, political, church, educational and philanthropic fields. Mayor of Kitchener for two years, he was elected to the House of Commons in 1940 and 1949. He was a Canadian vice-president of the International Council of Religious Education.

The Canadian Parliamentary Guide reports that Mr. Breithaupt is a member of the Evangelical United Brethren Church, but he attends Timothy Eaton Memorial United Church in Toronto.

Young People Dig Deep

United Church Young People, through their Unions, contributed $12,103.85 to the Missionary and Maintenance Fund in 1958. Two conferences, the Bay of Quinte and London, far exceed any of the others, giving $3,579.70 and $3,444.50. The Y.P.U. in some conferences gave financial help to particular projects, and these amounts are not reported in M and M figures.

Aitken for Allan

Dr. E. Melville Aitken, minister of First Church, Hamilton, Ont., will preach this summer in St. George's Tron Church, Glasgow. He will occupy the pulpit in August for **The Rev. Tom Allan,** who conducted missions in Hamilton and other Canadian cities last year.

Boards Hear Experts

Church policy-making and programme-planning is under way on a large scale this month, with the various boards and departments holding their annual meetings.

The **Board of Evangelism and Social Service** reviewed its work at its annual meeting last month. The **Board of Finance** and its departments met early in March. The dinner, with Dr. Norman McLeod as host, was addressed by Dr. Andrew Thomson, director of the Meteorological Service for Canada.

The **Board of Information and Stewardship** meeting March 16-20, will have the Moderator, the Rt. Rev. Angus J. MacQueen, to address it, and two visitors from the United States, the Rev. T. K. Thompson, executive secretary of the Department of Stewardship and Benevolence, National Council of Churches, and Miss Thelma Stevens, director of the Women's Division

the Methodist Church's Department of ·istian Social Relations.

ecretaries and Superintendents of the **ard of Home Missions** will be in Toronto m March 31st - April 10th for conference the new year's work, and to report to the ual meeting. **The Board of Men** will d its annual sessions from April 8th-11th, l will hear Dr. Cameron Parker Hall, retary of the Department of Church l Economic Life, National Council of urches.

With curriculum high on its agenda, the **ard of Christian Education** is having as speaker at the annual meeting April -16, Dr. D. Campbell Wyckoff, Professor Christian Education, Princeton Theo- ical Seminary. **Observer** Editor, the Rev. C. Forrest, will address the dinner at the nual meeting of the **Board of Overseas issions,** April 20 - 24.

The **Board of Colleges and Secondary hools** meets April 28-30; and April 27-28 e the dates of the annual meeting of the **ard of Publication.**

If the move to the United Church House St. Clair Ave. takes place on schedule, e **Executive** of the General Council will eet in the new Board Room, May 5th and h. The **Transfer Committee** will convene the 7th.

The Moderator, **The Rt. Rev. Angus J. acQueen** will address both women's organ- ations meeting in annual session in Toronto ring May. The **Dominion Council of the oman's Association** will convene May 10- ; the **Dominion Board of the Woman's issionary Society,** May 26-June 2.

itsilano Wants Women

The Woman's Association of the **Kitsilano nited Church** in Vancouver, B.C., is con- icting a membership drive to bring more

Jones, Vancouver Province

Mrs. Gutteridge appeals, Mrs. Wardell watches

omen of the congregation into the work f the church. As part of the programme, ey conducted a Sunday morning service ith Mrs. W. A. Wardell presiding and Mrs. . C. Gutteridge, president of the B.C. Con- rence Woman's Association, as speaker. he sod has been turned for the new 125,000 church and chapel to seat 500.

anada's Top Givers

While final statistics for 1958 are not vailable from all churches in Canada, urch officials expressed doubt that any

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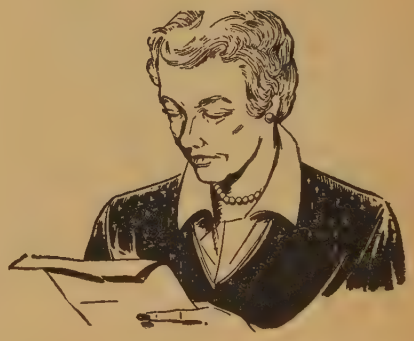

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congregation surpassed the stewardship record of members of Toronto's **Kingsway-Lambton Church.**

Total givings increased 80 per cent. last year in the 2,700-member congregation. Initial payment was made of $98,500 in a three-year pledge of $240,000 to the Toronto Home Missions Council for church extension and rehabilitation of downtown institutional churches.

Kingsway - Lambton raised $145,000 for benevolent purposes outside its environs, including the $98,500 payment. Another $38,520 went to the Missionary and Maintenance Fund, an increase of more than 10 per cent. over the previous year. M and M contributions averaged $14.78 per member; the national average was $7.65.

For Union and Chaplains

The Interim Sub-Executive of the General Council has named the **Rev. A. B. B. Moore,** president of Victoria University, as chairman of the Commission on Union, and the **Rev. J. R. Leng,** Associate Secretary of the Board of Home Missions, as acting chairman of the Committee on the Chaplaincy. These appointments were made as replacements for the late Rev. W. Harold Young.

Dr. Moore

Attendance Record?

Out of 102 official board members of **Donlands United Church,** Toronto, where the Rev. I. G. Perkins is minister, 96 were present at the Installation Service last month. Of the six absent, three were out of the city, one was ill and one working.

A $300,000 Home

While in Victoria, B.C., recently, the Moderator, The Rt. Rev. Angus J. MacQueen, officiated at a brief ceremony when the sod was turned for the new $300,000 **Gorge View Senior Citizens Home.** Situated on a five-acre lot within the city of Victoria, the home is being sponsored by The United Church of Canada.

Gifts for the New "House"

Finishing work is under way on the new United Church House, on St. Clair Ave. in Toronto, and plans are being made to move offices of the various church boards and departments about May 1st.

Numerous gifts have been received to furnish the headquarters building's chapel. Among them are six out of seven large stained glass windows, lectern Bible, antependia, dossal curtain, communion table, chancel seats, lectern, pews, communion service, cross and chalice, and 100 hymn books.

Other gifts include a directory board and a display cabinet for the entrance, and some cash.

The Rev. E. E. Long, secretary of the General Council, says it is hoped further money gifts will be received to assist with furnishing the board room, men's and women's lounges, lunch room and two committee rooms. Approximate cost is $17,000.

Deaths in the Church

Death came suddenly on February 17th to the **Rev. Donald James MacRae,** minister of the United Church at Renfrew, Ontario, while en route to hospital in Ottaw Ordained in 1943 he had served St. Pau Churches in Sarnia, and in Windsor, Wingham, and been associated with t Very Rev. Willard Brewing at St. Georg Church, Toronto.

Stricken during a recent session of t Ottawa Presbytery, **Mr. Kurt Luneburg,** supply of the Clarendon Pastoral Charg near Shawville, Que., died on arrival hospital. Dr. Charles Donald, speaking Presbytery paid tribute to the exception devotion of Mr. and Mrs. Luneburg, whi had resulted in the reawakening of a rur charge. Mr. Luneburg had served abo three years after retiring from business. The **Rev. Theodore Ross,** living retired Summerside, P.E.I., died on February 19t His 31 years in the active ministry were spe in the Maritime Conference. . . On Februa 22nd, the **Rev. Wellington A. Finlay** di at London, Ont., after a ministry of 35 yea spent in the central conferences. He retire in 1940. . . The **Rev. J. S. Ferguson,** wh retired in 1952 after 34 years in the acti ministry in Manitoba and Ontario, died Peterborough, February 24th.

Edith Lucy, wife of the late Rev. E. Lesl Pidgeon, D.D., church union leader an former minister of Erskine-American Churc in Montreal, died in that city, February 10t . . . **Agnes T.,** wife of the late Rev. Wylie C Clark, died in Toronto on February 18t aged 89 years, following a long illness. . **Mary,** wife of the late Rev. Wm. Alexand Osborne, died in Neepawa, Man., on Fe 15th.

Off to Britain

The **Rev. E. Arthur Betts and Mrs. Bett** Winsloe, P.E.I., are flying to Britain th month, where Dr. Betts will speak to Con gregational and Methodist gatherings. The expect to attend some of the spring confe ences and visit the continent before returnin late in May.

Centennial in Victoria

The Moderator went to Victoria, B.C last month to help **Metropolitan Churc** mark its centenary. The Rt. Rev. Angus MacQueen preached at Sunday services an addressed an anniversary party at whic Premier Bennett and representatives of othe churches were present.

This church, which has "mothered" number of congregations in the city, ow its beginning to the request of Methodi John T. Pidwell who pleaded for missio aries. The British Wesleyan Mission se four, one of whom, the Rev. Ephraim Evan built a church on land donated by th Hudson's Bay Co. and dedicated it in 185 It grew and prospered and in 1889 th $60,000 building, seating 1,500, was erecte and named Metropolitan.

Plans are under way for construction of new chapel and Sunday School.

The Rev. F. E. H. James, D.D., has asso ciated with him the Rev. Laura Butler an the Rev. C. McGillivray.

Lenten Broadcaster

The **Rev. Frank Brisbin,** minister of Metropolitan United Church, Toronto, will broadcast in the Lenten series over the Dominion network of the C.B.C. on Sunday, March 22nd, 4.30-5.00 p.m., E.S.T.

mmunion in the Outports

ieven lay supplies in Newfoundland's illingate Presbytery have been granted nces to administer the Sacrament of the d's Supper. The laymen are serving the nmunities of Baie Verte, Fogo, La Scie, tle Bay Islands, Musgrave Harbour, ange Islands and Nipper's Harbour.

Laymen serving the northern Ontario nmunities of White River and Clute- and Falls have been granted licences to minister the Sacraments of Baptism and Lord's Supper.

lly Graham's Crusades

While 10,000 people jammed the West elbourne Sport Stadium for the opening **Billy Graham's** 16-week evangelistic cam- ign in Australia, another 5,000 stood tside in the pouring rain listening through loud-speakers. Mr. Graham said he lieved Australia to be the most strategic d crucial country in the world and what at nation did "could have a far-reaching pact on the rest of the world."

eturn to Social Gospel

The "social gospel movement" must be discovered, on broader terms, Dean Liston ope of Yale Divinity School told 200 urchmen attending the annual dinner of e Board of Evangelism and Social Service Toronto.

That great united Protestant effort at cial reform on this ntinent was loved the turn of the ntury but we have st it in the com- acency of better ving, he said. Civilization may ang on our response its challenge."

Dr. Pope

Dr. Pope urged e church to dem- nstrate its social sponsibility with mphasis not only n the domestic but e ecumenical level. When mounting atastrophies fractured the Social Gospel lovement, it was dispersed, he explained, ut its influence was spread in numerous ays. It lost adherents, it was the target of eological critics, but this middle class, rban movement, while it never really made ccessful contact with labour and relied on eaching, educational methods, discussion oups to transform a power complexed ciety, left an enduring impression on merican life, and brought new emphasis the doctrines of Christian brotherhood nd human solidarity. And it has left as its eritage to the churches, the various agencies f social action to be found in nearly every ajor denomination—certainly within The nited Church of Canada — and in the terdenominational and ecumenical move- ents.

Dr. Pope deplored the loss of much of e social concern in American churches. Ve are disillusioned. However, "the strong nse of social responsibility rests not only n disillusionment and pessimism," he said, t springs in part also from the positive chievements in America in the last fifty ears. We are too prosperous. Our lines ave fallen in too pleasant places."

While the Dean of Yale felt there is no ope of a static Utopia, there are adequate ounds for the belief that particular social roblems can be solved once and for all. Society is a fluid, ever changing realm," e said. "Our problem is to find the remedies nd to demonstrate our social responsibility as individuals and as people in this wide new world into which we have come."

The chairman, the Rev. George Birtch, challenged the gathering to look at the world which we are called to evangelize and at the God who calls us to evangelism. "Although the world and God are not always in accord, on this matter we shall find a striking unanimity. From both directions we are led to the conclusion that evangelism as conventionally practised is inadequate. Our pressing need is to evangelize our evangelism."

Scrap Defence Budget, Board Urges

Canada's $6-billion annual defence budget should be scrapped and this country should support a World Police Force to keep peace, the United Church's Board of Evangelism and Social Service decided last month at its annual meeting in Toronto.

The Board voted 6-4 in favour of a police force to govern the world under United Nations control and for the funneling of defence monies into peaceful development.

"The Canadian public cannot stand indefinitely the hazards of economic imbalance reflected in the risk investment for unpredictable military equipment," declared the board.

The decision was in contrast to a resolution passed at last September's meeting of the General Council, renouncing war in principle but suggesting that Canada should maintain her military commitments with other nations within NATO and NORAD.

The Board's resolution—to be passed on to the government at Ottawa—urges Canada to withdraw support from all defence engagements. The government will be asked "to convert all proposed expenditures for National Defence . . . a world police force operating under the UN and in greatly increased appropriations for research on peaceful uses of nuclear power and technical aid and mutual assistance among peoples. . ."

The Board also took a sharp look at some other by-products of Space Age life: the spiralling economy, rising unemployment, juvenile delinquency, stepped-up circulation of obscene literature and too little Christian witness. The Board, however, took heart in Secretary J. R. Mutchmor's report that 4,000,000 United Church members drank less intoxicating beverages than the members of any other of Canada's major denominations, according to a survey undertaken by the University of Toronto. (80 per cent. of Anglicans drink, Roman Catholics are a close second, and UC are 60 per cent.) Another heartening fact was that while North Americans had been spending more and more on alcohol during 1957 and 1958, the curve was flattening out and beginning to fall.

While liquor consumption was going down slightly, however, juvenile delinquency seemed to be on the increase, Dr. Mutchmor reported. He tagged the present "the shook up generation" (an obvious parody on the Beat Generation following the First World War) and cited an increase in the number of murders being committed by teen-agers as evidence of a dangerous new trend. He reported a 19 per cent. increase in crime during 1948 according to RCMP statistics, and said half of the people in the church's homes for unmarried mothers were teen-agers.

Resolutions passed by the Board included:

- A call to the Federal Government to sponsor a conference to consider long-range planning of manpower resources in the country with a view to forestalling industrial dislocations such as coal mining lay-offs in Nova Scotia and Alberta and the Avro Arrow shutdown in Toronto.
- A call for sincere evangelism in an age when evangelism seems to be merely a phase of the church's drive for institutional success.
- An urge that all Presbyteries conduct Annual Retreats "for the purpose of deepening the spiritual life of the Presbytery."
- Condemnation of an increasing trend in the circulation of obscene literature imported from Britain and the U.S. and urging the public to co-operate with the government in tightening up present regulations against the printing and importing of such publications. The Board expressed con-

(*Continued on page* 31)

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ZION United Church, Moose Jaw, Saskatchewan, requires the services of a Deaconess to act as Director of Christian Education. Will be responsible for co-ordinating programme and leading 100 volunteer Sunday and mid-week leaders. New C.E. Centre. If interested, please write to N. C. Allan, Zion United Church, Moose Jaw, Sask.

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2A. PULPIT VACANCIES

DELISLE (Sask.) Pastoral Charge vacant from June 1st, 1959. Correspondence from interested ministers re this three-point charge will be welcomed. Comfortable manse, natural gas heat, 35 miles from Saskatoon, paved highway, good school. Salary $4,000.00 including travel allowance. Write H. S. Riddell, Vanscoy, Sask.

DOBBINTON (Ont.) three-point charge, vacant July 1st. Comfortable brick manse, furnace, modern conveniences, minimum salary. Interested ministers please write John Wolfe, Recording Steward, Dobbinton, Ontario.

DUE to death of minister, Beeton (Ont.) one-point charge will be vacant June 30. Approximately 40 miles from Toronto in growing community. Real opportunity for right person. Apply to Mrs. Harold Watson, Beeton, Ontario.

DUNDALK Pastoral Charge requires a full time minister, duties to commence July 1st, 1959. Salary, including travelling allowance, $4,500.00. Interested ministers please contact Dan E. Ritchie, Chairman Pastoral Relations Committee, Dundalk, Ontario.

FIRST minister required for new congregation, expanding Toronto suburb. Ravine church site acquired. Manse to be provided. Please write to Dr. M. A. Woodside, 57 Bunty Lane, Willowdale.

FRANKLIN Charge vacant July 1st. Prosperous community. Paved roads. Bus fifty miles to Montreal. Minimum salary and travel. Write Mrs. James Manning, Franklin Centre, Que.

GUELPH, Ontario — Chalmers United Church vacant July 1st. Interested ministers are invited to write to Mr. W. E. Heming, Secretary Pastoral Relations, 67 James St. W., Guelph, Ont.

LAKE WINDERMERE, British Columbia, five-point charge, vacant from July 1st, 1959. Ministers interested write to Mrs. J. H. Fuller, Invermere, B.C.

2A. PULPIT VACANCIES—Continued

LONG SAULT (Ont.) Glengarry Presbytery—entirely new town on Lake St. Lawrence—110 families—one-point charge. New church hall; manse, complete new modern furnishings, no mortgage. Modern school. Vacancy June 30th. Interested ministers please contact Mrs. C. Merkley, Long Sault.

MELBOURNE (Ont.) two-point charge, vacant end of June. Convenient to London. Salary above minimum. Comfortable oil-heated manse. Present minister retiring. Interested ministers please write Murray Hathaway, Melbourne, Ontario.

MERLIN - FLETCHER (Ont.) Pastoral Charge, Kent Presbytery, is now vacant. Furnished parsonage with modern conveniences, natural gas heating and cooking. Public and High Schools in town. Salary $4,500.00 and flexible. Duties to commence July 1st, 1959. Interested ministers please write or 'phone G. H. Robertson, Secretary of Pastoral Relations Committee, Box 5, Merlin, Ont., or 'phone 8.

MERSEA Pastoral Charge—Leamington, Ontario, Essex Presbytery, four-point charge, will become vacant July 1st, 1959. Interested ministers please write Mr. Willard Bruner, Chairman Pastoral Relations Committee, R. R. 3, Leamington, Ontario.

MOUNT BRUNO, one - point Pastoral Charge, Montreal Presbytery, formed in 1956, now desires ordained minister for July 1st, 1959. Growing residential area, 15 miles from Montreal; excellent school. Write to Mrs. K. Young, Secretary Pastoral Relations Committee, Box 119, St. Bruno, Que.

NEW LOWELL, Simcoe Presbytery, two-point charge (New Lowell and Airlie) becomes vacant May 1, 1959. Manse, oil-heated, High School bus service. Interested ministers please contact Secretary Pastoral Relations Committee, W. A. Mumberson, New Lowell, Ont.

OKOTOKS (Alta.) United Church, High River Presbytery, vacant March 1st, 1959. Furnished modern manse and complete school facilities. Interested ministers please write Mrs. Mary Bailey, Okotoks, Alta.

PORT LAMBTON (Ont.) four-point Charge in Lambton Presbytery, vacant April 1st. Very comfortable fully-furnished manse, with gas furnace heating. Good school facilities. Salary and travel allowance well above minimum. Interested ministers please write to Mrs. L. Reynolds, Sombra, Ont., Secretary Pastoral Relations Committee.

PORTAGE LA PRAIRIE (Man.) United Church vacant July 1st, 1959. Staff includes Associate minister and Christian Educational Director. New Christian Education Building, gas heated manse. Interested ministers write Mr. Clayton Zimmerman, 229 Queen Ave., Portage la Prairie, Man.

ROMNEY-GLENWOOD Charge desires ordained minister July 1st. Four-point charge, three services per Sunday. Good manse, High School bus service, salary, including travel, $3,800.00. Write Arlie Metcalfe, Route 1, Wheatley, Ont.

SPENCERVILLE - ROEBUCK, two-point pastoral charge, Dundas - Grenville Presbytery, vacant July 1st, 1959. Interested ministers write to Mr. James Bennett, Spencerville, Ont.

SPRINGFIELD (Ont.), St. John's United Church, Elgin Presbytery, consisting of a 3-point charge, will become vacant July 1st, 1959. Interested ministers please write Recording Steward, Fred S. Charlton, Springfield, Ont. R. R. 3.

ST. GEORGES, Bermuda, two-point charge, furnished parsonage, minimum salary plus car allowance and extra $200.00 in Bermuda. Vacant June 30th. Contact L. S. Brangman, St. Georges, Bermuda.

SOUTH BUXTON Pastoral Charge, Kent County, desires ordained minister July 1st, 1959; salary above minimum, manse close to school and store. High School bus service to door. Address inquiries to Francis Pease, Merlin, Ont., R. R. 2.

THREE HILLS, Alberta, 3-point charge, vacant July 1st. Salary above the minimum. Furnished modern manse. Interested ministers please write to Mr. C. L. Edwards, Secretary.

VIRDEN-WALLACE (Man.) two-point Pastoral Charge, Brandon Presbytery, vacant July 1st, 1959. Interested ministers please contact D. A. Gray, Virden, Man.

WILLIAMS LAKE, B.C., Pastoral Charge, Cariboo Presbytery, a two-point charge, vacant June 30th, 1959. Write Dr. S. N. Wood, Box 424, Williams Lake, B.C.

ZION United Church, Renfrew Presbytery, two-point charge, vacant as of July 1st, 1959. Interested ministers please contact Mr. Harold Steele, Box 557, Carleton Place, Ont. Phone 780.

5. CHOIR PERSONNEL

ORGANIST - CHOIRLEADER required for Central United Church, Calgary, Alberta. Large three-manual Casavant Organ, redesigned by Hill, Norman and Beard in 1957. Salary according to qualifications. Applicants state age, experience, date available and salary expected. Apply in writing Recording Steward, c/o Central United Church Office.

ORGANIST and choirleader wanted, Westboro United Church, Ottawa, duties to commence September 1, 1959. Teaching facilities. Reply stating qualifications and salary expected, to R. D. Frayne, Box 957, Ottawa 4, Ontario.

6. ASSISTANT MINISTERS WANTED

ST. LAMBERT United Church, membership 1,000, requires by July 1st, 1959, young ordained man to act as assistant minister and Director of Christian Education. Minimum salary plus. Replies to be in hands of Pastoral Relations Committee, St. Lambert United Church, 415 Mercille Ave., St. Lambert, Que., by April 15th, 1959.

WANTED—Assistant to minister—Wesley United Church, Fort William, Ont. Preferably a young ordained minister, but might consider lay man or woman experienced in work with youth groups. Apply — H. W. Field, Clerk of Session, Wesley United Church, Fort William, Ont.

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CAISTOR CORNERS

(*Continued from page* 16)

our minister's Farewell Sunday, she brought her tribute. All our hearts were tender on that day. As she bade him "Goodbye" she clasped his hand and said with an overflow of feeling, "I will never forget, as long as I live," she paused for a moment, then continued, "the sermon you preached the second Sunday you were here."

"And what was that one?" he mistily enquired.

"The one, you know, on Paul's words to Timothy, 'Come before winter'."

Bless her heart! All these years she had not forgotten; and would not let her minister depart without laying her tribute at his feet. So may it be with all our compliments.

May they all "come before winter." ●

NEWS

(*Continued from page* 29)

cern that obscene literature gets into the hands of young people and adolescents.

● Commendation of provincial hospitalization plans but urging the federal and provincial governments to co-operate in building chronic-illness hospitals for long-term bedridden patients, and that nursing homes, now exempt from government benefits, be accepted in hospitalization plans. The Board also urged that diagnostic service be made available to out-patients as a means toward conservation of bed-space.

● A call on Premiers and cabinets of Provincial and Federal Governments to make it clear that the natural wealth will be used for the common good and not to the unfair advantage of individuals or groups. (The Board had noted that Canada's gross national product is now $33-billion annually and still climbing and that there had been evidence of graft in several provinces. In this regard, the Board recommended to Prime Minister Diefenbaker and his cabinet the Borden Commission report on energy, and supported creation of an Energy Board for Canada.

● Opposition to the introduction of lotteries in Canada, and decision to communicate the Board's views to all Presbyteries and Conferences, to the minister of justice and provincial attorneys-general and to the Chamber of Commerce, the National Association of Municipalities, the Canadian Hospital Association, the Joint Committee of Service Clubs, the Canadian Legion "and other national organizations."

(The Board had noted that 80 per cent. of money wagered in the Irish Sweepstakes never goes to support hospitals in Ireland and that voices were being raised in Parliament here in favour of a national lottery.)

● A call for the Session of each local church to appoint an Alcohol Education Counsellor to be the direct recipient of alcohol education materials available from the Boards of Evangelism and Social Service and the Board of Christian Education. This would be one small step in the fight against alcoholism, it was felt.

Dates to Remember

A Workshop on The Church's Ministry to Youth, recommended by the United Church Board of Christian Education, will be held at the University of Chicago, June 22nd - 30th. It will be divided into three working sections: (a) college age, (b) Senior High School, (c) Junior High leaders; and into three areas of work: (1) outline of the Christian ministry with young people, (2) developing a theology for youth, and (3) designing programmes and methods and their try-out.

Information may be obtained from the Dean's Office, Federated Theological Faculty, University of Chicago, Chicago 37, Ill.

Toronto young people are holding an Easter Sunrise Service on March 29th at 7.00 a.m. in Willowdale Park (Christie Pits). The Rev. R. Rumball, Church of the Deaf, will be the speaker.

CROSSWORD PUZZLE SOLUTION

PARISH PUMP

(*Continued from page* 17)

observed within the Church. In this respect Tommy Saunders is in a long tradition, especially among the poets.

There are reasons, and good ones, why a good many professional writers are not anxious to be the whiteheaded boys of the ecclesiastical mass. Nonetheless there is within the Church a substantial body of men and women of taste and discernment who could make the print-run on a Ryerson Chapbook (250 copies) a most inadequate estimate of a poet's reputation.

But there is another point: an artist in any field who makes a plain man start with sharp pleasure at a new seeing of familiar things, is a genuine artist. By this standard, prairie men must judge Tommy Saunders to be a good poet. ●

Publishing House Notes

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